The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

VOL. 13.---NO. 49. SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, JULY 24, 1858. WHOLE NO. 667.

THE ANTI-SLAVERY BUGLE,

PUBLISHED EVERY SATURDAY, AT SALEM, OHIO, by the Executive Committee of the Western Anti-Slavery Society.

TERMS.—$1,50 per annum payable in advance Or, $2,00 at the end of the year.

☛Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor.

Orders for the paper and letters containing money in part payment for the same, should be addressed to ANN PEARSON Publishing Agent, Salem, Columbiana Co., Ohio.

☛Money carefully enveloped and directed as above may be sent by mail at our risk.

☛We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth with the hope that they will either subscribe themselves or use their influence to extend its circulation among their friends.

TERMS OF ADVERTISING.

One Square (16 lines) three weeks,	$1,00
" " Each additional insertion,	,25
" " Six months,	4,00
" " One year,	6,00
Two Squares six months,	5,00
" " One year,	8,00
One Fourth Column one year, with privilege of changing monthly,	12,00
Half column, changing monthly,	20,00

☛Cards not exceeding eight lines will be inserted one year for $3,00; six months, $2,00.

J. HUDSON, PRINTER.

The Anti-Slavery Bugle.

From the Liberator.

The following well deserved tribute to the venerable Von Humboldt was intended to have been delivered at the Anti Slavery celebration of Independence day, at Framingham, but the state of Mr. Parker's health was such as to make it imprudent for him to attempt to speak in the open air.

TRIBUTE TO BARON VON HUMBOLDT.

BY REV. THEODORE PARKER.

In our labors for the slave, the help of other nations has come grateful to us. What words of welcome have fallen from the pen of De Tocqueville, of Chevalier, of Passein! Let us not forget that, in her last revolutionary day, France broke off the fetters of every slave within the borders of the Republic. If the French flag now covers the human freight with which the worst of pirates pollutes the sea, it is by the command of the French tyrant, not the French People.

How much service have the English rendered us! No nation has done so much to secure civil liberty to men as the British. With all their faults, it seems to be the instinct of the British people to hate tyranny, and to take sides with the victim, not the oppressor. The world will not soon forget the noble act of generous justice which set free 800,000 men. No classic nation can tell of such a deed. How often have the words of noble Englishmen sounded across the sea to cheer us in our work! One old man, famous for almost half a century, still lingers in the Senate of Britain, not only a conventional Lord, but a noble man by nature. How valiantly has Lord Brougham contended for the right! Once his words found their way into the school books of America. Then the boy and girl read the lofty thoughts:—"Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right; I acknowledge not the property. The principles, the feelings of our common nature rise in rebellion against it.—Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of the laws that sanction such a claim. There is a law above all the enactments of human codes—the same throughout the world, the same in all times—such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the sources of power, wealth and knowledge; to another, all unutterable woes. Such it is at this day. It is the law written on the heart of man by the finger of his Maker; and by that law, unchangeable and eternal; while men despise fraud, and loathe rapine, and abhor blood, they will reject the wild and guilty phantasy that man can hold property in man! In vain you appeal to treaties, to covenants between nations; the covenants of the Almighty, whether the Old or the New, denounce such unholy pretensions! I wonder if any school book now extant contains these?

On the continent of Europe, there is now a venerable man of science. He is one of the most thoughtful in the most thinking of nations. He soon touches his nine and eightieth birth-day. He surpasses the famous ancients in age as in knowledge. Alexander Von Humboldt was born in 1769. His first book was printed more than sixty years ago; his greatest is not yet complete. He devotes not only the days, but the nights to the fifth volume of his Kosmos; the fourth saw the light in this present year. How great are this man's services to science! Since the days of Aristotle, I think no man has done so much to widen the bounds of human knowledge; none has taught so many new truths in so many departments of science. Yet I do not forget Roger Bacon, Galileo, Descartes or Leibnitz. It is amazing to see how much he has done—for how many sciences. How industrious was he as a traveller! What countries he journeyed through in the two remotest of continents! How he climbed the mountains and studied the currents of the sea! How much has he done to show the prevalence of universal laws, where men only suspected them before!—Rich in knowledge of special details in almost all departments of physical science, a discoverer in many of them, he has yet also the vast comprehensiveness of mind that groups these all into a systematic whole, which he names Kosmos—both Order and Beauty—in one word, The World.

But it is not of his diligence, and the learning it accumulates in fourscore years of toil, that I wish to speak to-day; it is not of his genius for science—at once so modest and so great; rather do I look at his Humanity. I find this in his earliest writings. It comes out also in the last. He is the Friend of Mankind, always on the side of Progress of Humanity. He takes the side of the Indian in North and South America, against his conqueror. He recognizes the natural right of the African and proclaims it in his early books and his most recent letters. Fifty years ago, he wrote this: 'The Kingdom of New Spain—(there was then no Mexican Republic,—has a marked advantage over the United States. The number of slaves, whether Africans or of the mixed race, is almost nothing; an advantage which the European colonists did not begin to appreciate until after the tragic events of the Revolution of St. Domingo; so true is it that the fear of physical evils acts more powerfully than moral considerations of the true interests of society, or the principles of philanthropy and of justice, so often declared in Parliament, in the Constituent Assembly, and in the works of philosophers. In the United States, the number of African slaves is more than a million. They are the sixth part of the entire population. The Southern States, whose political influence has become greater since the acquisition of Louisiana, inconsiderately enlarged the number of slaves whom they introduce from year to year. It does not depend on Congress, nor on the Chief of the Confederacy—(Mr. Jefferson) a magistrate whose name is dear to the true friends of humanity—to oppose this increase, and thereby save mankind from great evils for future generations—(Essai Politique sur le Royaume de la Nouvelle Espagne, Paris 1811. Tom. I., p. 221, et seq.)

He calls attention to the fact, that of the thousands of Africans imported into Cuba from 1799 to 1803, (the period of his visit,) *seven out of the hundred die every year.*

When Cortes made his will, he says in it, (Article xxxix,) 'It is doubtful whether a Christian in good conscience, can use as slaves the aborigines made captive in war; and as, up to this time, this important point has never been settled, I command my son, Don Martin, and such after him of his descendants as shall possess my Mayoralty and feudal possessions, to obtain all possible information as to the rights which they can lawfully exercise over the captives.' A strange scruple it seems in such a man; yet Cortes was no vulgar conqueror, but a great man performing the functions of a fillibuster. The question was referred to the Pope and the Councils. You may guess at the decision! 'Let us confess,' says Mr. Humboldt, 'that three centuries later, notwithstanding the light shed by a more advanced civilization, the rich proprietors in America have not, even at death, so scrupulous a conscience! In our days, it is philosophers, and not devotees, who raise the question—Is it right to hold slaves? But the broader range, which philosophy has always had, makes me believe it would have been better for suffering humanity if this sort of scepticism had been preserved among the believers!' (Tom. 11., p. 45.) With delight he mentions the Spanish laws which are friendly to the slaves, favoring their emancipation, and opening a door for each man to liberate himself; and adds, 'Barbarism is the same in all ages, whenever men give free course of their passions, and when governments tolerate a state of things which is contrary to the laws of nature, and consequently to the welfare of society.' (11, p. 47.)

He looks with a sorrowful eye on the rich plantations of Cuba. 'However rich and fertile the country may be,—the valley of Grieves, for example,—at the S. E. of Havana, one of the most delightful situations in the New World, there you see plains carefully planted with sugar cane and coffee; yet those plains are *watered with the sweat of the African slave! Rural life loses its charms when it is inseparable from the misery of our race!*' (111. p. 7.)

Here is a story I have never seen in English.—It does honor alike to the subject and the narrator. 'The Catholic missionary of San Fernando had led out his Indians to the banks of the Guviare river, on a hostile expedition, which was, properly, only a man hunt in violation of the laws of religion, and of the Spanish government. On this unchristian expedition, in an Indian hut, they found a mother with three children—two of the three of tender age. She was busy preparing the Manioc meal, her husband was absent fishing, and she could not withstand the manhunters and Christian oppressors who forced their way in.—The mother sought to escape with the children, but had hardly reached the open plain when she was seized by the man-hunters of the mission, with her children, bound and conducted to the shore. The missionary was sitting in his boat, waiting for the results of the chase whose perils he had shared. If the mother had made any violent resistance, she would have been killed by these ruffians; for in these missions, everything is allowed for the sake of 'gaining souls.' So special pains are taken to capture children, in order to bring them up as slaves of the Christians.

The mother with her children, was brought to San Fernando, and it was hoped she could not find her way back by land to her home. But the maternal heart longed for those children who were with their father on the day of the capture. In her despair, she made several attempts to escape with the stolen children, was seized again, unmercifully beaten with whips, and finally separated from her two younger children. She was carried up the river Atabapo to the mission on the Rio Negro. She sat on the forepart of the boat, tightly bound, and not knowing her fate. She burst the bonds, threw herself into the water, and swam to the left bank of the river, where the stream bore her to a wall of rock. Here she concealed herself in a thicket. But the overseer of the mission sent his Indian people thither; the woman was brought back, and cruelly beaten with whips; her hands were tied behind her back, and she was sent to the Christian mission of Gabita. It was the rainy season; the night was very dark. On account of the impenetrableness of the woods, the streams are here the only means of communication between village and village. Mother's love drove the imprisoned woman to attempt what seemed impossible; she felt but one impulse—to deliver her children, and carry them back to the others still in their home. She was not watched; as her arms bled with the cutting of the cords, the Indian servants of the missionary, out of pity, secretly loosened them a little. She untied them completely with her teeth. Early in the morning she was gone, and four days after was seen in the neighborhood of San Fernando, where her children were confined in the mission! She had rapidly passed through the woods at a season when the sky is continually covered with clouds, and the streams are greatly swollen. Often she must swim the rivers, and with bleeding limbs force her way through the twining vines covered with sharp thorns. She lived on the large black ants. The Christian missionary thus rewarded the boundless instinct of desperate maternal love;—after she was captured, he sent her to a mission on the upper Orinoco, where she had no hope of ever seeing her children again! She refused all food, and, and so starved herself to death!

With great emotion, Humboldt saw the rock on the west bank of the Atabapo, where she first sought to escape. To this day it is called 'THE MOTHER'S ROCK'! He says, 'In those solitudes of wilderness, if man leaves scarcely any trace of existence, yet in the name of this rock—an indestructible monument of nature—there will be preserved the memory of the moral corruption of our race, the contrast between the virtue of the savage, and the barbarism of the civilized man! Here is the memorial of a sacrifice to the bigotry and cruelty of miserable wretches who called themselves the ministers of a Religion which makes love of our neighbor one of its chief commandments!'—(Klencke's Alexander Von Humbolt, (Leipzig, 1851,) p. 231, *et seq.*)

In 1826, Humbolt published a work at Paris, in two volumes, called a Political Essay on the Island of Cuba—(*Essai Politique sur l'Isle de Cuba.*) It was a treatise on the state of agriculture and Slavery in that Island, and contained all the matter relating thereto which lay previously scattered in his great and costly work—Travels in the Equinoctial Regions of the new continent—(*Voyage aux Regions Equinoxiales du nouveau continent.*) It was translated immediately into English and Spanish, and published in those languages without any omission. But in 1856, Mr J. S. Thrasher published at New York a new translation of the work, with the title, 'The Island of Cuba, by Alexander Von Humboldt. Translated from the Spanish, with Notes and a preliminary Essay, by J. S. Thrasher. New York: Derby & Jackson, 1856.' It is a 12mo. volume of about 400 pages. Mr. Thrasher had lived a long time on the island, where I think he was American Consul. He added many things to the original, and brought the statistical details down to recent times, and in various ways enriched the original. In his preface, he does not state that he intends to make any abridgement of the original, or to omit anything. But in July, 1856, Von Humboldt wrote an article for the *Spenersche Zeitung*, complaining that the entire seventh chapter of the Spanish work was arbitrarily omitted. That chapter related to slavery, and in it he discussed the matter with freedom and humanity.—Mr. Thrasher omitted it all!

In 1858, Julius Froebel published two handsome volumes on America, which are not so valuable as his reputation and the judgment of his friends would lead one to expect. He sent a copy to Mr. Humboldt, who, in his acknowledgment, again expresses his indignation at the treatment his work had met with at Thrasher's hands. He says his work unmutilated can circulate freely in France and Spain; but the Americans are not allowed to read his thoughts on the institution of Slavery!

I think no American library contains all Mr. Humboldt's works. Even the great ones were wanting in all the public collections of New England until the generosity of Mr. Bates enabled the Public Library of Boston to supply the defect. I have not been able to find a copy of the Spanish translation of his Essay on Cuba, with which to compare the American work; but I have made a careful examination of the French original, and find Mr. Thrasher has omitted many things of great importance. I select a few which relate to slavery. Mr. Humboldt says—

'It is the duty of the traveller who has closely studied what tortures and degrades human nature, to bear the complaints of the unfortunate to such as can relieve them. I have studied the condition of the blacks in countries where the laws, religion and national habits tend to soften their fate; and yet, quiting America, I feel the same abhorrence for slavery which I felt in Europe. It is in vain that intelligent writers, seeking to hide the barbarity of institutions by the ingenious tricks of literary art, have invented the words 'Negro-Peasant of America,' 'Black Vassalage,' and 'Patriarchal Protection';—that is perverting the noble arts of reason and imagination by deceitful comparisons or captious sophisms, in order to disguise the excesses which afflict mankind, and which prepare the way for violent convulsions. Does any one think he has the right to endeavor to avert our pity by comparing the condition of the blacks with that of the serfs of the middle ages, or with that state of oppression at which some classes in the North and East of Europe are groaning still?—These comparisons, these tricks of rhetoric, that disdainful injustice with which some men reject as chimerical even the hope of the gradual abolition of slavery,—these weapons are useless in the present time. The great revolutions which have taken place on the Continent and the Archipelago of the Antilles, since the beginning of the present century, have influenced public opinion even in the country where slavery exists: it begins to be modified by them.'

'Without doubt, slavery is the greatest of all the evils which have afflicted mankind.'

'We cannot sufficiently praise the wise legislation of the new Republics of Spanish America, which at their very birth, have seriously busied themselves with the total extinction of slavery.—In this respect, that vast portion of the earth has an immense advantage over the Southern part of the United States, where the whites, in their struggles with England, have secured their own liberty; but where the slave population, which is already 1,500,000 in number, increases faster than the white. If civilization should be transferred, instead of being extended; if at the end of the great and deplorable convulsions of Europe, America, between Cape Hatteras and the Missouri, should become the chief seat of the intelligence of Christianity, what a spectacle would be offered by that centre of civilization, where, in the sanctuary of liberty, we might be present at the sale of negroes after their owner's decease, and hear the sobbing of the parents separated from their children! Let us hope that the generous principles which so long have animated the legislatures in the North of the United States will, little by little, extend towards the South, and to those Western regions where, by an imprudent and fatal law, slavery and its iniquities have passed the Allegheny and the Mississippi. Let us hope that the power of public opinion, the progress of intelligence, the improvement of morals, the legislation of the new continental Republics [of Spanish America,] and the great and auspicious event, the recognition of Haitien Independence by the French Government,—either through forecast and fear, or through more noble and disinterested feelings,—may have a happy influence in ameliorating the condition of the blacks in the other West India Islands, in the Carolinas, (!) in Guiana and Brazil.'

After reading the noble words of this great man born in a monarchy, and living always in the sunshine of royal favor, it is with a sickening feeling of disgust that I turn to the vulgar and inhuman rant of the noisy American official who pretends to translate his book. He thinks freedom can never prosper with the colored people of Cuba—they have no great desire for it: they have never been 'exposed to it by community of language, and facility of access to the *blood thirsty teachings of European philanthropy*.' The 'blood thirsty teachings' are the self-evident truths that 'all men are created equal, and endowed by their Creator with certain unalienable and equal rights; among these the right to life, liberty, and the pursuit of happiness.'

Let it also be remembered, that Mr. Humboldt is one of the men of science whom American churchlings have sought to brand with the name of 'Atheist.' It is an old word, 'By their fruits ye shall know them.' Cetainly, this great philosopher is not one of those who are continually crying 'Lord, Lord!' but when did he fail to do the duty of a man?

JUDGE TANEY IN FORMER TIMES.

In the month of August, 1818, there was a camp-meeting held by the ministers and laity of the Methodist Episcopal Church, on the plantation of Col. Jonas Hogmire, of Washington County, in the State of Maryland. On the Sabbath or Sunday evening of the meeting it fell to the lot of the Presiding Elder of the district—the Rev. Jacob Gruber to fill the pulpit. There were from 3,000 to 5,000 whites and about 300 to 500 blacks present—most of the latter being, of course, slaves.

Mr. Gruber took his text from the Book of Proverbs: "Righteousness exalteth a nation, but sin is a reproach upon any people." After having shown what kind of righteousness exalts a nation or person, how sin is a reproach to individuals, he came to what are called national sins, among which he classed Slavery and Oppression. His language, as reported by himself, in this part of his discourse, is worthy of being repeated even at this late day of the Republic:

"This, in particular," says he, "is a reproach to our nation. We pity other nations who are under the yoke of emperors and kings who tyrannize over and make slaves of their subjects. We are happily delivered from such bondage; we live in a free country; we hold the self evident truths, that all men are created equal, and have inalienable rights such as life, liberty and the pursuit of happiness. But are there no slaves in our country? Do not sweat and blood and tears say there are? The voice of thy brother's blood crieth. Is it not a reproach to a man to hold articles of liberty and independence in one hand and a bloody whip in the other, while a negro stands and trembles before him, with his back cut and bleeding?

"There is a laudable zeal manifested in our country to form Bible and Missionary Societies, to send the Scriptures and the Gospel to heathen nations. Would it not be well for some to be consistent? Instruct the heathen at home in their kitchens, and let them hear the Gospel likewise. What would heathen nations at a distance think if they were told that persons who gave money liberally to send them the Bible and the Gospel did not read, believe or obey it themselves, nor teach their own families to read that book, nor allow them time to hear the Gospel of their salvation preached?

"There is some difference even in this country. Pennsylvanians think it strange and it seems curious to read the public prints or papers from some States and find: For Sale—A plantation, a house and lot, horses, cows, sheep and hogs; also a number of negroes, men, women and children, some very valuable ones, also a pew in such and such a church. For Sale for Life—A likely young negro, who is an excellent waiter, sold for no fault—or else for want of employment. Look farther and see. Fifty dollars reward—One Hundred Dollars Reward—Two Hundred Dollars Reward. What for? Has an apprentice ran away from his master? No; perhaps a reward for him would be six cents. A man that ran off has probably gone to see his wife, or child, or relations, who have been sold or torn from him, or to enjoy the blessings of a free country and to get clear of tyranny. In this inhuman traffic and cruel trade the most tender ties are torn asunder, the nearest connections broken. 'That which God has joined together, let not man put asunder.' This solemn injunction is not regarded. God will be avenged on such a nation as this.

"But some say, We use our slaves well—better than they would use themselves if they were free. Granted. But what assurance have you, or what security have they, that your children or those you will them to, will use them as you do? May they not tyrannise over them after you are dead and gone, and may they not (the slaves thus abused) rise up and kill your children, their oppressors, and be hung for it, and all go to destruction together?—The Lord have mercy on their souls! Such alarming and dreadful consequences may attend and follow this reproachful sin on our land and nation.

"Is there not some chosen curse,
Some secret thunder in the stores of Heaven,
Red with uncommon wrath, to blast the wretch
That traffics in the blood of souls,
Or makes his fortune from the blood of souls!'"

Now turning to the negroes, who at camp-meetings in the Slave States, sit in the rear of the preachers' stand, Mr. Gruber, according to his own account, continued:

"Of all people in the world you ought to have religion. You have most need of it, in order to enjoy some happiness or peace. Sin is a reproach to you. There is no peace to the wicked. Some of you have good masters; you ought to attend to regular duties; never be absent from family prayer, when it is in your power to discharge your duty, and it may make your situation more agreeable, even here, and certainly hereafter. Some of you have cruel masters, are slaves to them, slaves to sin, and slaves to the devil, and if you die without religion, you will be slaves to hell forever—miserable, wretched, poor and lost to all eternity. But if you repent and get converted; be made free from sin, serve the Lord faithfully unto death (however hard your situation may be in this world) your sufferings will soon be over, and you may have crowns and kingdoms in glory, where the wicked cease from troubling; where every tear is dry,

'And not a wave of trouble roll
Across your peaceful breast':

be happy in heaven forever, while wicked masters are turned into hell and damned forever!"

On the day after this extraordinary sermon, Dr. Frederick Dorsey, Dr. William Hammond and David G. Yost, prominent citizens of Washington County, went before two Justices of the Peace, Christopher Buckhardt and Jacob Schnebly, and made oath that Mr. Gruber did feloniously consult, conspire and attempt with certain free negroes, mulattoes and slaves, unknown to the affiants, to raise an insurrection and rebellion in the State of Maryland, contrary to the act of Assembly in such case made and provided, whereupon a warrant for his arrest was made out, and served upon him two months thereafter, on the occasion of his return to the county in the discharge of his duties. He gave bail to appear at the County Court held in Hagerstown on the 3d Monday of the following month. In due time a true bill was found indicting him for intending and endeavoring to stir up, provoke, instigate and incite certain negro slaves to commit mutiny and rebellion against their respective masters and lawful owners, and to break the peace of the State, &c., &c. As great pains had been taken to inflame the public mind against him in Washington County, the case was changed to Frederick County Court, at the instance of his counsel to be tried at the March term, 1819.

The case having come on, Mr. Anderson, the Attorney for the State, reminded the Jury that 'liberty of opinion and speech was the privilege of every citizen'; that if Mr. Gruber had no criminal intent in his sermon, he had committed no offence, and that it was their province to judge of this question. What an honorable example for prosecutors under the slave laws now-a-days to follow!

Counsel for the accused, Mr. Taney, now Chief Justice of the United States, Mr. Pigman and Mr. Martin, the latter a Methodist preacher.

The evidence on behalf of the State, as well as that on the part of Mr. Gruber, substantially sustained the preacher's report of his own sermon. Not a particle of proof was adduced to show a criminal intent, while all the testimony in his behalf went to establish its utter absence. The State's Attorney did not even argue the case, but told the Jury that "he never could consent, contrary to his conscience and the best light of his own judgment, to use any effort to convict any man of an offence charged against him, when he thought, from the evidence, that there was no crime committed."

Mr. Martin, Mr. Pigman and Mr. Taney, however, each addressed the jury, when they retired for a few moments, and returned with a verdict of *Not guilty*. The speeches of Messrs. Martin and Pigman have been preserved, but Mr. Taney's closing address was never written out, owing, it appears, to ill health.

We have however, his opening speech to the jury on the part of Mr. Gruber, and, as frequent reference has been made to it since the Dred Scott decision, we propose to give such parts of it entire as will throw light upon his early opinions on the slavery question.

The prosecution, said Mr. Taney, was without precedent in the judicial annals of Maryland. The right of conscience and the freedom of speech were fully protected by the liberal and happy institutions of the State. No man can be prosecuted for preaching the articles of his religious creed, unless his doctrine is immoral, and calculated to disturb the peace and order of the society. Subjects of national policy may at all times be freely and fully discussed, in the pulpit or elsewhere, without limitation or restraint. If Mr. Gruber's doctrines be not immoral, if they be not calculated to disturb the peace and good order of society, he had an undoubted right to preach them in such language as seemed proper to him. The *feelings* or the fears of his hearers could not take this right from him. But he was accused of preaching immoral and dangerous doctrine. He is charged with an attempt to excite insubordination and insurrection among th slaves, and the intention of the preacher is the essence of the crime; and though his language or doctrines might help to show his intention, they cannot constitute the offence. It was necessary, in order to support the prosecution, to prove the intention.

But though Mr. Gruber's language (continued Mr. Taney) was evidence of his intention, it was not conclusive. It may be rebutted by other testimony equally strong. He has a right to refer to the general scope of his sermon, to the occasion on which it was preached, to the character of the audience, to the opinions of the Church to which he belongs, to the history of his own life, as proofs of his innocence.

Mr. Gruber had been a minister of the Methodist Episcopal Chuch for twenty years, and had borne a spotless character. One of the objects of his church was the gradual and peaceable abolition of slavery in the United States, and its preachers were accustomed in their sermons to speak of the injustice and oppression of slavery. If any slaveholder deemed it dangerous to suffer his slaves to learn that all slavery is unjust and oppressive, or could persuade himself that they would not themselves be able to make the discovery, he could keep from going where such doctrines were likely to be preached.

Mr. Gruber's address was directed particularly to the masters. It sought to reform their hearts. It may be said to have been injudicious, impolitic, dangerous, likely to produce insubordination among the slaves; but if his motives were pure, if he was innocent of any design to produce this mischief, he would still be entitled to an acquittal, for he is not on trial for preaching doctrines calculated to disturb the peace and order of society.

Such is a summary of Mr. Taney's speech thus far. We now give what follows in his own words, for this is the gist of his speech so far as it concerns his opinions upon slavery.

"But the Reverend gentleman," continues Mr. Taney, in his own reported language, "merits a defence on very different principles. The counsel to whom he has confided his cause could not content themselves with a cold and reluctant acquittal, and abandon Mr. Grober without defence to all the obloquy and reproach which his enemies have industriously and most unjustly heaped upon him. We cannot consent to buy his safety by yielding to passion, prejudice and avarice the control of future discussions on a great and important question. He must not surrender up the civil and religious rights secured to him, in common with others, by the Constitution of this most favored nation. Mr. Gruber feels that it it is due to his own character, to the station he fills, to the respectable society of Christians of which he is a minister of the Gospel, not only to defend himself from this prosecution, but also to avow and to vindicate here the principles he maintained in his sermon.

"There is no law that forbids us to speak of slavery as we think of it. Any man has a right to publish his opinions on that subject whenever he pleases. It is a subject of national concern, and may at all times be freely discussed. Mr. Gruber did quote the language of our great act of National Independence, and insisted on the principles contained in that venerated instrument. He did rebuke those masters who, in the exercise of their power, are deaf to the calls of humanity; and he warned them of the evils they might bring upon themselves. He did speak with abhorrence of those reptiles who live by trading in human flesh, and enrich themselves by tearing the husband from the wife, the infant from the bosom of the mother; and this, I am instructed was the head and front of his offending.

"Shall I content myself," continued Mr. Taney, "with saying he had a right to say this? That there is no law to punish him? So far is he from being the object of punishment in any form of proceeding, that we are prepared to maintain the principles, and to use, if necessary, the same language here in the temple of justice, and in the presence of those who are the ministers of the law.

"A hard necessity, indeed, compels us to endure the evil of slavery for a time. It was imposed upon us by another nation while we were yet in a state of colonial vassalage. It cannot be easily or suddenly removed. Yet, while it continues, it is a blot on our national character, and every real lover of freedom confidently hopes that it will be effectually, though it must be gradually, wiped away, and earnestly looks for the means by which this necessary object may be best attained. And, until it shall be accomplished, until the time shall come when we point without a blush to the language held in the Declaration of Independence, every friend of humanity will seek to lighten the galling chain of slavery, and better to the utmost of his power the wretched condition of the slave. Such was Mr. Gruber's object in that part of his sermon of which I am now speaking."

The rest of Mr. Taney's speech is devoted to an explanation of the reasons why he advised his client to remove his cause to the Frederick County Court.

We ought not to close this account of this remarkable trial without some notice of Mr. Gruber's own vindication of his course, and of the able speeches of Messrs. Pigman and Martin in his behalf, but we must reserve this for another occasion. Meantime we have the pleasure to inform our readers that the above sketch of this trial, and extract from Mr. Taney's speech, are taken from a pamphlet of 111 pages, small duodecimo, entitled "Trial of the Rev. Jacob Gruber, Minister in the Methodist Episcopal Church, at the March term, 1819, in the Frederick County Court, for a misdemeanor, by David Martin, Minister of the Gospel. 'Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity,' &c.—Psalms. 'But our rulers can have authority over such natural rights only as we have submitted to them, &c.—*Jefferson, Fredericktown*, M. D.: Published by David Martin. Geo. Kolb, Printer, 1819."—*Tribune.*

A SOUTHERNER ON STEAM ENGINES AND NIGGERS.

Messrs. Phillips, Sampson & Co., have received the following letter from one of the subscribers to the Atlantic Monthly, in Louisiana.

June 24, 1858.

Messrs. Phillips, Thompson & Co:

Gentlemen—In an article beded "What are we going to make," in the last No. of your Magazine, the writer thinks that the Millenium for niggers is to be brought about by steam, on the ground that a bushil of coal fed to a steam engin will produce more power than a bushil of Injin corn fed to a nigger, and that the great improvement that is to take place in these engins in 50 or a 100 years will enable us to navigate our corn fields, and plow as much cotton, with one critter, of this sort in the same length of time, and at less expense, than with 10 niggers; consequently, we will free the niggers as a nusence, and take the engin instead. Now jest grant that what he says about plowin by steam should turn out true—and cotton could be grow'd in this way—I good want to ask him one question—When it comes to *pickin* out, what is his steem engin then. It takes *fingers* to du this sort of work, and no steam engin will ever be made to strike a lick like them. If we ever do plow by steam, which I wont deny mought be done, we'l turn our niggers into Pickers—make more cotton and sell at a less price. He is whot might be called a speculative genius, like a feller who lives not far from here; he thought he'd make an improvement in *picking*, and then monkeys would be the very article. One monkey would pick as much as a nigger, and one nigger could oversee 10 monkeys. The monkeys was got and the trial was maid; the only mistake about it was, instead of one nigger manageing 10 monkeys it took 10 niggers to manage one monkey; so he has giv up experimentin and sticks to the old way of gatherin his crop.—Some one says that every man is crazy on some subject. Your man is crazy on steam, but its not exactly the *right sort to elevate the ideas.* Tell him to fire up and try agin. You will excuse me for saying that I think some of your articles is rather too hifalutin on abolishen subjects.

Respectfully, A SOUTHERNER.

P. S. Tell your breakfast table man to *go ahead*—he's one of em.

PROTECTION FOR FUGITIVE SLAVES.

The burden of Wendell Phillips speech at Framingham at the celebration of Independence Day was, *Protection by Massachusetts for all fugitive slaves.* That is something *practical* for disunionists and Republicans in Massachusetts and Ohio. We present them with Mr. Phillips remarks on the subject copied from the Liberator.

Another thing. We have settled it that that is law which the people are willing to submit to.—Listen to the recent discussions in Congress; there is no appeal but to the acquiescence of the country. Nobody goes back to the Constitution.—We have reached a new era. What I ask of the Abolitionists is to avail themselves of that position. You that are in politics, you that live under law, take with you into your politics the principle upon which the South governs. I am averse to politics, in the chains of a constitutional conscience, while the South is armed and equipped with no scruples to do anything she lists and wants. I believe, therefore, in the duty of Massachusetts, and every other Northern State, to make its own constitutional law; and that is the reason why I want Massachusetts at home to lay down the principle that the moment a slave touches her soil, she has made a law for herself that the simple *arrival* under the free trees of Massachusetts is a charter of liberty and emancipation (loud cheers.) This is one part of my programme. You know we have got a petition for it. I do not propose to sign that petition; I do not ask or expect any non-voter, who has refused to vote under the Constitution, because it contains a slave clause, to sign that petition.

I will not ask another man to do what I will not do myself. But we are surrounded by a set of politicians, who, when we ask them how they can remain connected with this government, say, with Gerrit Smith, that there is no slave clause in the Constitution, or, like John Pierpont, if there is a slave clause there, it is worth nothing; it is not binding; it is a clause binding us to sin, and therefore null and void. I say, therefore, to the Liberty party man, who follows Gerrit Smith, and thinks there is no slave clause in the Constitution, or who follows John Pierpont, and says if it is there, it is null and void, "If you believe what you say, prove it by going up to Boston next winter, and passing a law that, as there is no clause binding Massachusetts to return slaves, Massachusetts hereby announces by statute that she has a cell in the State Prison ready for the Judge or Commissioner—no matter what commission James Buchanan has given him—who presumes to return a man from the soil of Massachusetts on the ground that he is a slave" (loud and prolonged applause). If *Free Soil* means anything, it means this. The man who comes into our meetings, and when we charge him with being connected with a pro-slavery and slave returning government, flings it back into our teeth and says he is not—that Charles Sumner does not believe in it, that N. P. Banks repudiates it, that this, that, and the other celebrity denounces it—we have the right to say to that man and that party, Stereotype your individual protests into statutes; and if Massachusetts politics does not believe in returning slaves, say so by the voice of the State, and pledge the government to the protection of every man who once sets foot within her limits. If you will do that—once let an old, conservative, weighty, original State like Massachusetts fling herself out of the Constitution by this construction, and you have set up a barrier against the Slave Power, by your construction of the Constitution, such as no other act could do.

I am in earnest. I do not believe in the United States government. I believe the Slave Power has got it and will keep it. If she cannot keep it by fair means, she will keep it by foul. There is but on way by which we shall ever get control of this Union. It is not by the ballot-box; it is either by blood, or it is by such checkmate of the Slave Power, as shall show her a North resolved to submit no longer.

This is home policy. I insist upon it. I will call every Free Soiler a liar and a hypocrite who refuses to sign that petition, or, in yonder State House, refuses to vote for such a law. No man can stand under the United States Constitution without being a kidnapper who is not willing to vote for that law. If you, Lysander Spooner followers, believe in no slave clause, vote for that law! If you, John Pierpont men, believe that the clause is there, but not binding, show your faith by your works! We want no paper discussion. Give me a Massachusetts that is able to elect a fugitive slave for Governor; we could not have a better. Flare him in the face of the Union and defy the government. I would like to put the very man who preceded me on this platform [WM. WELLS BROWN] into the Governor's chair of Massachusetts (applause.) When you come to principles, when you come to being understood, these are the kind of acts that are needed. When the House of Commons turned John Wilkes out of their own body, really because he was a radical, but under the pretence that he was illegally elected, the voters said, "We will send him back until doomsday; because, if you prove him an infidel, if you prove him dissolute, if you prove him rapacious, if you prove him dishonest, if you prove him fit for the penitentiary, no matter! We have a right to elect him as our representative, and it is not for you to say that we shall not." So I would say to the Union, if I believed what these Liberty party men profess, what care the slaveholders for a hint, now and then, from Charles Sumner on the floor of the Senate, that there is no slave clause? What care they for a speech from Gerrit Smith, demonstrating that there is no such clause?—What they cannot swallow is the port of Boston open to every fugitive slave that can conceal himself on board ship.

Then, again, if you Free-Soilers believe slavery to be the sin you say it is, go to Washington prepared to refuse a dollar to the government. I know you will say I am tedious from insisting upon these two points, so often and so much. I believe in concentration. I believe Kansas is gone—a slave State. I believe Douglas is rotten; you will see him a Democrat within two years. I do not believe in any political resistance to slavery except that which the common people, the rank and file, bully into their representatives (applause). I do not believe in any competent resistance to slavery except State resistance, I know what men do on

Washington—do honestly, do bravely there—they can do nothing efficiently there. You men whom I am addressing to-day, and thousands who are met in other towns to-day like us, you are the men who can abolish slavery in South Carolina, and not our Senators and Representatives in Congress assembled. It is your position, it is the action which we demand of your Representatives, that is to do the work. We have labored years enough—been at boys' play years enough. I addressed an audience of five hundred men last Fast Day at Leominster. Some two or three of us made Disunion speeches. With the exception of some score of men, they asserted their right to vote; they did not believe in the slave clauses. I said to them, as I say to you, "I have not much quarrel with the way in which men interpret the Constitution, provided always they will show works equivalent to their theories. If you will go up to the ballot-box in November, and send men to Boston who will make it the law of Massachusetts that no slave shall ever be sent back, and imprison every Massachusetts Judge who endeavors to check that law, and send to the State Prison every United States Judge who opposes it, do you suppose we should have a Union five years hence? Never! One thing at a time. Block this government with the State of Massachusetts! (Applause.) Take possession of her Supreme Bench, remove it, if necessary, in order to reach the will of the people on this question, if you are Abolitionists. There is nothing more vital than this slave question; there is nothing more important in the future than the slave question. Already this government is a government of cheats and ruffians. Who can say that 1860 may not show us Massachusetts the victim of a government *professedly* fixed on the Union by the cheats of the dominant party, and the government in possession of power? In such a state of things—for I am talking of abolitionists—the first duty is to save the State; save it from all complicity and compromise. I know Charles Francis Adams is a good man. They say he is to be sent to the House. I hope so; for we shall then have one man there, at least, and it is doubtful whether we have had any in the Massachusetts delegation.—We have lived only by our delegation in the Senate. We have sent little or nothing of timber worth naming to the House. But to send Adams there would be to send a man and one who showed his appreciation of the Anti-Slavery question before it became a political hobby. Still, he is not the man to send there, after all. He is the idolater of the United States Constitution, he believes in the slave clauses; he believes in the return of fugitive slaves. Massachusetts is too ripe for that—Massachusetts is a State of fanatics, thank God! (Applause.) She ought to be represented by fanatics (renewed applause;) if not in Congress, then at least at home—at home, in her own Legislature, where she can make the soil sacred, and where, when she has once announced that purpose, she will give her Congressional delegates the courage and the motive to stop the very wheels of government by refusing to hold up the moneyed hands of the nation every time they have the power.

I know I am not making a Fourth of July speech, but I am making a speech that becomes an Abolitionist. It is over a quarter of a century since this movement was started. In every possible issue, the government has beaten us. Why? Not because the people were not ready for bolder measures, but because the men who undertook to lead them were saving their reputations for something of ambition beyond the State. Why is not Margaret Garner a citizen of Ohio to-day, instead of being beneath the waters of the Mississippi or Ohio? Because all the time she lay in a Cincinnati prison, it was an undecided question whether Fremont or Salmon P. Chase should be the candidate of the Free Soil party for the Presidency.—If the Governor of Ohio had had *no hope* of a Presidential nomination, he would have been ready then, he would be ready to-day, to fling the State of Ohio in the face of the Union, and make himself a greater man than the President—that is, the equal and defier of the President of the United States. But no man too tall for a state office was ever named for the Presidency that he was not ruined. I will give you a receipt to destroy the most prominent and promising statesmanship. Get some out of the way newspaper to print the man's name as a possible candidate for the Presidency, and, after that, he has neither heart nor brains (laughter and applause). He cannot calculate his own chances, and he has no courage to do anything, to say anything, for fear of injuring them. It is this delusive ambition of the leaders that destroys all the efficiency of the political anti-slavery sentiment of the country. It never can be beaten out of national parties. That is the reason why we should rely on State action so largely. That is the reason why a Judiciary, and a statute book, and a State Executive determined to protect every fugitive, against the Constitution, are the very corner-stone of success. I will believe in politics the moment politics will show me a State redeemed from the United States Constitution and devoted as the refuge of fugitive slaves. I came here to-day solely for the purpose of demanding of every politician that he take that petition of ours, and get the name of every voter upon it, and that he sees to it that no representative goes from his town who is not pledged to make Massachusetts a shelter for slaves. That is the work of this year. I cannot allow any other State to clutch it. Bunker Hill, Lexington and Concord must live with us in this Revolution.—We must be the pioneer State. I want to place a monument at the base of the Bunker Hill granite. It shall be the figure of the first fugitive slave who lands in Massachusetts, and puts on record in the Supreme Court that he is a freeman here by the decision of the Chief Justice, and defies Carolina to come and take him (applause). We will educate him at the expense of the State; he shall be its guest; and when he has reached a fit age, we will make him Governor for one year, and then, if the Senate of the United States exists, we will replace Charles Sumner's vacant seat with him (applause). Up to that time, I go for keeping Charles Sumner in it (loud applause.) Well or ill, Massachusetts should record her distinct refusal to have anybody else in the Senate. Shame on the State if ever she fills that chair while even the shadow of Sumner, from Europe, can reach it, as he walks from capital to capital! (Great cheering.) Never fill it till God takes him to himself; and when that day comes, fill it—the only worthy successor—with a South Carolina fugitive slave, from Brooks' plantation, if possible, received into Massachusetts, and passed through the Governor's chair, as the discipline to fit him for the Senatorship of the State (loud applause.)—And, in order to that, we will have a law, and, in order to that, a bench, that shall declare that Massachusetts knows no slave clause, that Massachusetts knows no slave, that she knows only men, and has no tribunal to try whether a man is a man. Record it! Make it the glory of the State, in this age of cheating, trickery, political corruption, and party degradation!

Let one state rise to the level of absolute justice, and borrow its law from natural right.—There is no trusting an Administration at Washington, nor the Government of England, nor of any foreign State. England has already, in the House of Commons, distinctly avowed that if Spain continues in her present state of mind, she shall not oppose the United States in the acquisition of Cuba. John Bull "caves in." He submits. Ashamed to avow it or not, South Carolina has conquered him. He backs out of the Gulf; he walls down his banner before the stars and stripes; he gives up the fame of Wilberforce and Clarkson, the proud fame of the first nation to set the stigma of piracy on slavery itself. He gives up to the young bully of the West. If any checkmate is given, it is to come from the Democracy of the North—I mean the true Democracy, the people. It is a serious hour. Kansas conquered on the one hand, the government of St. James' conquered on the other. The Administration at Washington walks the sea to-day a conqueror, and puts the fame of fifty anti-slavery years under its feet. If it is to be conquered, it must be by the virtue of the North, rescuing its own soil from the degradation of a slave hunt.

I end as I began: there is no faith in politics, national or not national, and there is no faith in the antislavery of politics, that contents itself with arguments and protests. We want action! Hereafter, I shall call every American voter a kidnapper. If he replies that he does not believe in the slave clause, I shall ask him, "Did you sign the petition?" If he says "Yes," I shall still say, 'Kidnapper!' and ask him if he voted for a representative who voted for the bill. If he did, then I take back the epithet; but if he did not, if his representative skulked or opposed the action of Massachusetts in this matter, he is a kidnapper; a communicant kidnapper if he is a minister, a religious kidnapper if he is a church member, a worldly kidnapper if he is outside the Church, but a kidnapper, and if he pretends to be an Abolitionist, he is a hypocrite! (Loud applause.) Until he has placed on record his vote for the petition, until he has recorded his vote at the ballot-box for men who will take Massachusetts out of the category of slave hunting States, he is a kidnapper. If he sits in the Senate of the United States, and does not endorse that action, he is a kidnapper; if he goes to the House of Representatives, and does not endorse that action, he is a kidnapper. If he has the brains of Henry Ward Beecher and the heart of Harriet Stowe, he is a kidnapper until he justifies his political existence by doing his utmost to make Massachusetts a shelter for the fugitive. He is a kidnapper until he justifies his political existence by doing his utmost to make Massachusetts a shelter for the fugitive. He is a kidnapper, judged by his *acts*, not his words. He has no right to find fault.

Mr. Garrison.—I am at a loss to know what our friend Mr. Phillips meant when he said that, being a non-voter, he could not sign the petition, asking the Legislature of Massachusetts to decree the freedom of every fugitive slave coming into this State. I should like to hear from him somewhat more definitely on this point. For one, I intend to sign the petition, and to get as many signatures to it as I can; and I, also, am a non-voter. It is true what we cannot do ourselves, we cannot do by another; but I can and do, as an individual, make the decree that I wish the Legislature to make respecting every fugitive slave coming into this State. True, my decree will not avail much; but when the people of this Commonwealth shall add their voices to mine, their decree will be potential. Now, to their shame, they are in covenant with Southern slaveholders not to allow the trembling fugitive to find safety and freedom among them! It is a wicked covenant, and I ask them to obliterate it, and to write in the place of it—"Every fugitive slave shall be free as soon as he touches the soil of Massachusetts!" (Applause.)

FRAZIER'S RIVER.

From the Philadelphia Ledger.

In the year 1810, John Jacob Astor attempted to form a colony at the mouth of the Columbia river, between ten and eleven degrees of latitude north of the present city of San Francisco. His idea at the time was chiefly the formation of a Fur Trading Company. But for the war of 1812 he would probably have doubled or trebled his fortune by this idea. That war, however, and the jealousy of the Hudson Bay Company, broke up the concern, and Astoria, in the Pacific, is now known more by the interesting volumes of the popular author who has made that settlement the subject of his versatile and able pen, than in any other way.

Yet it turns out that could Mr. Astor but have held on to his original idea, his family might now have been in the course of becoming one of the very wealthiest, not only in the United States, but in the whole world. On Frazier's river, right in the territory in which the Pacific Fur Company had proposed to establish themselves, are now discovered the richest gold diggings at this time known in the world. California turns quite pale before it, and Australia itself loses color and caste. Not gold alone, but everything conspires to make this region of vast promise.

Though seven hundred miles North of San Francisco, it is still one or two degrees South of the latitude of London, and apparently with a climate of a mildness from all extremes both of heat and cold equal to that of the Southern shores of England. One hundred and fifty miles back from the Pacific indeed, there lies a range of mountain reaching up to the region of perpetual snow. But between that and the coast, the average temperature is fifty four degrees for the year round. Snow seldom lies more than three days. Fruit trees blossom early in April, and salad goes to head by the middle of May, on Vancouver's Island. In parts of this region, wheat yields from twenty to thirty bushels to the acre. Apples, pears, peas and grains of all kinds do well. The trees are of gigantic growth. Iron and copper abounds, as does coal, in Vancouver's Island, so that altogether it bids fair to be early settled by an enterprising and various population. Between the years 1840 and 1850, we gained California by one treaty with Mexico, and gave up all pretensions to that part of Oregon lying North of forty nine degrees by another treaty with Great Britain.

The nominal sovereignty of Frazier's River, is however, a matter of but little importance either way. The settlers will be the real sovereigns here as in Australia, and all attempts at keeping off settlers, whether English or American, by the Hudson Bay Company, will and must prove utterly abortive.

The fact that gold is to be obtained there in immense quantities will be sufficient. Settlers from all countries will flock there, and will do about as they find most advantageous in developing the resources of the country. California and Australia will both be considered old and worn out countries now for gold bearing.

This new discovery must tend to make the Western shore of the American continent increasingly attractive. From Frazier's River down to Peru the rivers all bear down treasures of wealth perfectly inestimable. Emigration must and will continue to flow and take a new start. The most successful operators will be those who having learned the way to do things in California, move there early. The least successful will be that loafing, drinking, swearing crowd of broken down speculators and gamblers, who have not succeeded in California, because they can succeed nowhere. Yet this will be the very race who will be the most disposed to adventure themselves on Frazier's river, foremost of all. There will however, at once be ample room for a far different class from either of these—i. e. for men who know how to farm it, and are willing to go with their families, purchase land and raise provisions. Or men who, knowing nothing of farming and nothing of gold digging, have got a pair of stout hands and brawney arms. Gold digging is soon learned, and there will and must be an immense demand for every kind of hard labor at almost fabulous prices.

DR. CHEEVER ON THE CRITTENDEN LECOMPTON BILL, &C

'It is not the establishment of slavery that troubles the conscience and stirs up the wrath, but its establishment *against the popular vote or without it*, the saddling of the system upon the people *against their will*. Not the inhumanity and sinfulness of the system are objected to; not the adoption of an infinite moral wrong into the Government, as its central principle; not the perpetual hereditary enslavement of a race of outcast and down-trodden human beings; not, in a word, the legalized existence and perpetuity of slavery, but the being denied an opportunity to vote in regard to it; not the fraud and violence against God and man in the establishment of slavery itself, but the fraud against popular sovereignty in having the system chosen and appointed for the people, instead of being permitted to choose it or reject it for themselves, is the great crime, and the insurmountable exasperation!

'But Senator Crittenden's amendment made it all right, *by submitting it to the people whether they will choose to enslave others*; the perfect *right* to enslave, *if the people choose*, not being questioned or controverted! Nay, by such a submission, as being the rectification and cure of the whole mischief, it is admitted that the right to enslave is an elementary, native, intrinsic right of popular sovereignty, one of the rights of man, rightfully to be enshrined in the people's bill of rights, and in the State Constitution, *if the people please*. The poor creature to be enslaved, the poor miserable chattels of this popular sovereignty, comprehended in the damning clause of THE SLAVE AND ITS INCREASE, have no rights to be respected, no will to be consulted, no choice permitted in the matter. The Constitution is not to be submitted to *them*, for *their* vote, though they are the persons most of all concerned in it; there is no concern about *them*, there are no qualms of conscience about such a wanton and eternal sacrifice of *their* rights, but the right of the popular sovereignty to make such a sacrifice is unquestionable, is inviolable.'—*Independent, April 22.*

ON THE REPUBLICAN COMPROMISE.

'The professed advocates of freedom have consented to ignore the sinfulness of slavery, its eternal incompatibility with free institutions, and just government, and their conscientious hostility against it, and to throw their whole battle, their whole strength and wisdom, in the conflict, into the assertion and defense of popular sovereignty. It is a fatal renunciation of the defense of justice and humanity, the defense of the oppressed.

'And even out of the concurrence of all the grandest materials and motives for courage and firmness, with the opportunity, expectation, and previous boast of victory, you have nothing, in such a career, but defeat, disgrace, infamy. It is just simply because after all, the conflict is of pure selfishness, and God deserts you in it. You are not faithful in that which is another man's, and God will not give you that which is your own. You deny that you are your brother's keeper, and God will yet have to set a mark upon you, lest any man should kill you. Such a party is worthless, is good for nothing but to go up and down vagabondising and managing for its daily political bread and breath. There is no hope in the heart of any political party, out of God's Word, for the poor slave. There is wanting the element of conscientious, stubborn, heartfelt, eternal hostility against slavery as sin, as reprobated and forbidden of God, in the same catalogue with piracy, man-stealing, and guilt worthy of death. Where shall such an element be found? How shall it be created, quickened, trained?'—*ib. April 29.*

Communications.

Dear Marius: A friend invited me while at Washington to make a trip to Mount Vernon the former residence and present tomb of George Washington, and as sight seeing was the main purpose of my visit here, I made a pilgrimage to this American Mecca. Not with the usual feeling of hero-worshippers who revere men because of some great or good thing they may have done, and thereupon cannonize or deify them, rather than the principle or fact which should receive their respect, but from general curiosity mingled nevertheless with saddened interest, to see the home and tomb of the American—slaveholder.

About a hundred pilgrims, men and women, young and old, made the trip with me some twenty miles by steamer down the Potomac.

The estate which at Washington's death consisted of twelve thousand acres of land has been reduced to its present limits of sixteen hundred acres, of which two hundred acres including the mansion and buildings, the tomb, and steam-boat landing are about being purchased by the Mount Vernon Association of Ladies, assisted by the patriotic aid of that great American flunkey, Edward Everett, for the modest sum of one thousand dollars an acre!! While plenty of such land just by, can be bought for ten dollars an acre. But this is *sacred* ground, hallowed by the tread of the great American God, and alas cursed too by the constant presence of that real American Devil, the slave. Alas! and no, I will not say alas, for it is appropriate and fitting that while we bring to mind the noble deeds and great daring of the hero of the revolution as we visit his abode, we should also have constantly forced upon our consideration, his shame too, by the presence of slaves. This Ghost will not down at our bidding, but is ever present with us, thank God, to testify to, and against us. Slaves of all ages were present everywhere. The baby and the man of hoary hairs whose four score years run far back in their recollections to the days of Massa Washington.

The mansion is situated upon a bluff projecting into a bend of the river and commanding a magnificent view of the Potomac for some fifteen miles up and down, and being one of the finest natural locations that could be found for a quiet, pleasant family residence. The buildings which were in their day very grand, are now quite dilapidated and out of repair, fast falling to decay. A general slovenly, thriftlessness pervades the whole place, which with the smallness of charging twenty-five cents a head for each visitor, and selling them, if they chose, rough walking sticks and boquets as mementoes at the same price, and asking a thousand dollars an acre for land really worth ten, indicates but too apparently the great *descent* from the original Washington to the present descendant owner of the same name.

The tomb which is of brick is covered in part with an iron grated door through which you can look upon the marble sarcophagi, one of which contains the earthly remains of Washington, and the other those of Martha his wife.

The interior of the mansion contains much of the old furniture used by its former occupant, interesting to the antiquary or the hero-worshipper, but the article most interesting to me was the ponderous iron key of the old French Bastile, presented to Washington by La Fayette, and preserved here in a glass case for the inspection of all.

When shall the key of the American Bastile turn for the last time the dreadful bolts and letting the oppressed go free, be preserved thenceforth a harmless curiosity, whose story shall seem impossible to succeeding generations.

On the return trip a Georgian claiming ownership in four hundred of his fellow creatures, who had made himself conspicuous during the day by his profane denunciations of black republicans and nigger-lovers, undertook, to some who questioned, a scriptural defence of slavery. Noticing that he made often mistakes in his quotations and blunders in his arguments, I ventured to aid and correct his elucidation of the subject, till we attracted the notice of nearly all the passengers, and we had quite a little impromptu anti-slavery meeting, in the midst of slave-holders and close by the soil of Virginia on the left and Maryland on the right, that was quite as interesting as it was unexpected to me.

When my opponent quoted Paul's letter to Philemon respecting Onesimus he persisted in quoting him as saying "receive him not *only* as a servant, but as a brother also" and made his argument therefrom. While I insisted that it was—"not *now* as a servant, but above a servant, a brother beloved." Being thus at loggerheads he demanded a Bible, and a passenger producing one from the ladies cabin, I read the correct quotation, which entirely destroyed his argument there, much to his chagrin, as the few Buckeyes and Yankees around expressed their satisfaction at his discomfiture, while his slaveholding friends muttered their disapprobation. Then he fell back upon the translation, and desired to know if I understood Greek. I told him no, he said then that the original Greek sustained his view, and that unless I understood it, I had no right to expound scripture. Do you understand the original Greek sir? No said he, but I employ a minister who does to expound for me. Indeed, replied I, God has not revealed his word to me in an unknown tongue, or given me any authorized human expositor, save my own reason and conscience.

You profess to believe the Bible, said I, do you believe in the words of Jesus, "all things that you would that men should do to you do ye even so to them." Yes, said he. Then do you deal thus with your slaves, would you be willing they should enslave you? I obey the golden rule, said he, but that does not require that application, for servants are commanded to obey their masters. Yes, said I, and masters are required to render to their servants that which is just and equal. Do you make yourself equal with niggers? asked he. I try to make them equal to me in rights, replied I. Would you let your daughter marry a nigger? Yes said I, if she chose. You must be an abolitionist then for you are an amalgamationist and the words amalgamationist, and abolitionist ran the round of the slaveholders and their friends. Talk to me of amalgamation, said I, look to your own plantations, look at the color of your own slaves, and then consider, who it is that likes to cohabit with negroes. Here the boat reached the wharf and my first anti-slavery meeting in the slave states adjourned sine die.

Many points that were made I have not time or space here to record, suffice it to say that much ground was gone over, and I endeavored to make clear and strong statements of the truth, that were listened to and noticed by those present, though the slaveholders blustered some, and my opponent used many oaths in justifying his christian character as a slave-holder which I gently reminded him was not a very crowning argument in favor of his claim. And when he said that if he were not a good natured man he might shoot me, I suggested that that would be a complete vindication of his christian character, and of his ability to sustain it by logical argument. Although I knew not what the consequences might be, I withheld not my testimony, and as all saw that he had introduced and blatantly defended the matter I had an advantage in criticising him that I might not have had, had I been the one who undertook to force my views upon unwilling ears. There was too, just enough of the northern element on board to applaud the mortifying discomfiture of this southern champion so that it appeared the better part of valor on the part of the pro-slavery side, to swallow their chagrin as best they might, and I was unmolested, although I had been repeatedly warned that it would be unsafe to express my sentiments freely here. Thus with my sight-seeing, I also had opportunity of pursuing the objects of my mission.

Of my visits to the Smithsonian Institute and other objects of general interest I need not tell your readers, as these matters are not in my vocation as towards them, and here therefore I dismiss Washington from the scene, waiting patiently for the day when it shall become the capitol of a great and glorious nation of freemen. God speed the day.

J. A. H.

For the Bugle.

Mr. Editor: I recently attended a reform meeting, where great, earnest souls spoke to an audience of thousands congregated in a beautiful Grove. It was on the fourth of July, many came there to celebrate what our Fathers, eighty-two years ago proclaimed to the world, to be American Independence. But, alas, the throbing hearts, of the thinking part of that crowd, must have keenly felt the utter desecration of the declaration, "that all are created free and equal," as they listened to the soul stiring truths uttered by that noble agitator of human rights, Mrs. H. L. M. Brown. Dr. Butler of Cincinnati presented the claims of a colored brother, who had escaped from bondage; asking human sympathy and material aid to *buy himself*. That he might own his God given form; might be a man, the controller of his moral nature, the owner of his soul, of which he is divested by the laws of this land. Where were his equality, his life and liberty? What was Independence day to him? Did not the blood of his Fathers flow as freely to wash out the wrongs inflicted by the mother country as ours? But what of that; his skin was a shade darker than that of his brothers. Marshals had arrested him for the purpose of sending him back to the land of crime and desolation, when four men endowed with human hearts, entered into bonds, to pay the foul trafficker in human blood the desired sum and let his victim go free. Ah, when will this foul blot be swept from America's fair soil; when will the rights of her children be respected? When, Oh when, will her dark sons and daughters, with the same faculties of mind, the same moral sentiments, the same affections and springs of action as ourselves, cease to be driven to the auction block, and there amid the shrieks and groans of agonized hearts, be sold to the highest bidder? Not until our Country is purged of the foul and corrupt laws, that hang like weights about the necks of her children; not until the withering blighting predjudices that are piled mountain high be removed. Prejudice rears its demon head in every avenue of life. At that meeting I witnessed an occurrence between two young men, where prejudice presented itself in its dark and malignant form. The one whose skin was of a lighter shade tauntingly insulted the other, for the sole reason of his having African blood within his veins. He resorted to low vulgarism, and to make more potent his insults called him a "nigger;" him whom he should have taken kindly by the hand and cherished as a brother. This arroused the manly indignation, the demon of malice in the wronged one. He rushed at his comrade with blanched cheeks and clenched fist, and with a maniac glare, from his dark eye, that told his deadly purpose. But the craven, cowardly wretch was on horse back, or he would have received his just deserts. Could we go to the midnight chamber of that lone unoiltered one, and listen to the low moanings, the outpourings of that crushed and humbled spirit, we should work more earnestly for the eradication of wrong, and the redemption of humanity—to do away the deep prejudices, the ingratitude, and treacheries that pervade our land. We should strive to break the fetters that bind the human soul, raise man and woman from the degradation into which they have fallen, that we may have men and women, with expanded souls, lovers of humanity, instead of mutual foes and oppressors.

MARY P. TODD.

Parkman.

In 1841 James Buchanan, in the U. S. Senate, moved the rejection of Edward Everett as Minister to England upon the charge of abolitionism. Edward now inclines to the support of James Buchanan. Everett is an accomplished scholar, but his backbone is nothing but a bullrush.

The people within the limits of the proposed State of Superior have already called a convention to interchange views upon the subject of a new State, and take the preliminary steps for bringing the matter before the Legislatures of Michigan, Minnesota and Wisconsin, at their next session. The Southern Disunionists will probably grumble at this addition of a new free State when she comes to ask admission.

The Anti-Slavery Bugle.

SALEM, OHIO, JULY 24, 1858.

Executive Committee.—The Executive Committee of the Western Anti-Slavery Society, will meet at the house of Bejamin S. Jones, on the *8th of August*, instead of the usual time. A full attendance is desired.

More Land Piracy in contemplation.—Recent letter writers from Washington agree that the government is laying the plot for another robbery of Mexico, thus increasing the territory of the slaveholders. It seems the Government of Mexico has imposed some sort of a tax on the property of residents, which Americans residing in Mexico are unwilling to pay. Mr. Forsyth, the American Minister at Mexico, sustained them in their refusal and protested against the enforced collection of the tax. It was however collected, the goods of the Americans being sold for its payment. Mr. Forsyth has reported the state of affairs to the Government at Washington, has received assurance of the approval of his course under advice of the Attorney General. Mr. Forsyth has also been ordered home, thus placing the two governments in hostile position. The Mexican Minister has not received his pasports, but doubtless they will be ready for him as soon as his own self respect or that of his government shall prompt his departure. The order for the recall of Mr. Forsyth has been forwarded to Mexico by a special dispatch.

The tax which is thus made the occasion of assuming a warlike attitude towards Mexico, is one regularly levied by the government upon all residents of the country and one to which the representatives of the English and French Governments made no resistance. To render the Mexicans odious, our Minister and Attorney General stigmatize this tax as a "forced loan." The opinion is prevalent among the most candid of the American press that Mr. Forsyth had really no warrantable grounds of complaint and that our government will stand before the world justly exposed to the suspicion of being willing, and more than willing to get up a controversy with a weak and defenceless neighbor, to be settled by a war unless peace be purchased by a cession of Territory. In this opinion there can be no doubt they are correct. Mr. Buchanan's Lecompton plot having succeeded so poorly he must do something to reinstate himself in the good graces of his slave-driving directors.—Hence, this very safe fillibustering operation is undertaken. In the weak and distracted condition of Mexico, it is almost certain of speedy success. And probably very soon after the calling out of volunteers, and giving out of fat contracts, as in the case of Utah, we shall have peace commissioners and peace negotiations, and shortly thereafter Sonora, Cinaloa and perhaps other Mexican provinces will be ready to receive territorial governments from the hand of Congress, and thus under the Dred Scott Decision, be transformed from free into slave territory. Thus ever onward, is the march of our despotic destiny; and thus does it seem likely ever to be, while the free laborers of the North and West continue to pledge their wealth and power and moral influence to a political union with slaveholders.

The National Intelligencer copies from the New York Courier and Enquirer, the following representation of the character of this tax which is made the pretext for fillibustering upon Mexico.

"All property, whether real estate, money, or merchandise, is subject to tax in every country, on the principle of advantage accruing through Government protection, and is always equitable, when exacted impartially, *prorata*. That is the true nature of the tax, erroneously denominated "a forced loan in Mexico," and upon which is founded the report of Minister Forsyth having demanded his passports of the Mexican Government. The stated forced loan is merely a temporary property tax for the benefit of the Commercial, the Banking and the Governmental interests of Mexico; and as the property of foreigners in the United States is not exempted from the State or Government tax, (whatever it may be,) a foreigner's property in Mexico is rightly believed subject to the Government tax in Mexico. If any foreigner has *really* been ordered out of Mexico, it has arisen from the circumstance of his resisting the tax, because an enemy to the Government, and on the just safety principle of the law of the United States, which in time of war subjects the foreigner to the supervision of the civil and military authority, (bond and security given not to correspond with the enemy.) The Zuloaga Government bases prestige of rule not in the attack, but defence of property; and the tax stated to have been objected to by Minister Forsyth was decreed with the view to add to the value of all interests, and therefore to increase the value of the property taxed. Hence the just approval of the tax by the Ministers of France and England.

Changed his Mind.—When Senator Douglass started for the West, he evidently contemplated a reconciliation with the Buchanan wing of his party. So we judge from the tone and statements of the Buchanan papers in New York and Washington, then and since. Having got out from the atmosphere of Washington and among the people, Douglass has altered his mind. He finds the Lecompton villiany too great to be tolerated when understood, even by National Democrats, and like a crafty demagogue as he is, he is resolved to stand by his opposition as the only hope of his return to the United States Senate, and this seems to be the main feature of his contest with the Republican candidate. The Dred Scott plank in his platform is not made so prominent as is his professed regard for white men and their right of squatter sovereignty, alias slaveholding.

August Elections.—Annual elections take place in August in the States of Missouri, Kentucky, North Carolina, Alabama; Texas, Arkansas and Tennessee. Only Missouri elects Congressmen. And this state is the only one in which the election assumes any importance to the friends of freedom. In all the other states it is only a struggle for office. In Missouri the issue joined is not what could be desired, yet it is perhaps all that could be expected in the beginning of a mere political agitation. It is even up to the standard of those who profess to be the anti-slavery party of the North.

The colored servant, alluded to in the Dudley Observatory controversy as having great influence over Mrs. Dudley, is William Dietz, a pure African negro. He has the entire care of her property, valued at over a million dollars.

This man is one of the inferior race, whose happiness can only be secured by subjugation to slavery. How this man attained to such personal influence and business skill, must be a wonder to John Mitchel and the Reverend Doctors, who believe that God created Africans only for slaves, especially as this specimen of inferiority has no infusion of Anglo saxon blood in his veins.

Gerrit Smith.—A circular has been issued addressed to the friends of freedom and temperance in New York inviting them irrespective of party, to meet at Syracuse on the 4th. of August for the nomination of Gerrit Smith as Governor of New York.

MR. CHARLES MACKAY'S VISIT TO A SLAVE PEN.

One of Charles Mackay's associates in the editorship of the London Illustrated News, informed us on Mackay's return to England that he had returned "with money in his pocket" and certainly he had also received any amount of fulsome adulation. He had so demeaned himself as to earn it from slaveholders and the doughfaces. As a fair business return for the money and flattery, he is now apologizing for and flattering the slave holders. We give a specimen:

Charleston, South Carolina.

As mentioned in my last, I visited a rice plantation, not so much with the view of satisfying myself that the slave-owners of America are kind to their negroes as to satisfy the public opinion of Charleston that English travellers are not prejudiced against Southern proprietors, and that they are willing to be convinced, by ocular demonstration, that humanity and generosity toward the negro race may exist in the bosoms and sway the actions of men who hold property in their fellows. So much exaggeration has entered into the descriptions of negro life in the South which have been given to the world by writers who have earned for themselves the title of "malignant philanthropists," that the slave-owners actually think they have done something in the vindication of slavery when they have proved, as they easily can, that they do not scourge, disfigure, maim, starve, or kill their negroes, and that, on the contrary, they feed them well, clothe them well, provide them with good medical attendance for the ills of the flesh, and spiritual consolations for the doubts and distresses of the soul. Having proved this, they are satisfied, and will take no broader or higher ground on which to debate the question. On my first arrival at New Orleans I lingered for a few moments at the open door of a slave depot, without daring to go in, lest I should be suspected of espoinage, or mere curiosity, and expelled.—But seeing among the company an eminent merchant of New York whose friendship I had been fortunate enough to make, and whom I knew to be no slave dealer or supporter of slavery, I walked in and joined his party, drawn thither like myself by curiosity. On one side of the room the male slaves, with clean linen, and shining new hats and boots, were arranged; and on the other the females were disposed in their best attire, most of them exceedingly neat, but some bedizened with ribbons, of colors more flaring and tawdry than elegant or appropriate. I was immediately beset with entreaties to purchase.

"Buy me," said a young negress, who spoke French and no English; "I am a good cook, and a good needle woman. Buy me."

"Buy me," said another in the same language; "I am accustomed to children, and can make myself useful in the nursery."

I felt a sensation something *similar* to that of the first qualm of sea-sickness *to be so addressed* by my fellow-creatures—a *feeling of nausea*, as if I were about to be ill. I told the poor women that I was a stranger, who had not come to buy. But they were incredulous; and, when at last convinced, they returned to their seats with a sigh and an expression of deep disappointment on their dark and good humored features. I entertained such a hatred of slavery that, had it been in my power to abolish it in one instant off the face of the earth by the mere expression of my will, at that instant slavery would have ceased to exist.

I then walked to the male side of the slave mart where I was beset by similar entreaties, urged in every variety of tone and manner, and by almost every variety of laborer and handicraftsman.—Some were accustomed to the cotton, and some to the sugar plantation; some were carpenters, some gardners, some coachmen, some barbers, some waiters; but all were equally anxious to be sold. One man—who to my inexperienced eyes seemed as white as myself, and whom I at once put down in my own mind as an Irishman, of the purest quality of the County of Cork—got up from his seat as I passed, and asked me to buy him: "I am a good gardner, your honor," said he, with an unmistakable brogue. "I am also a bit of a carpenter, and can look after the horses, and do any sort of an odd job abot the house."

"But you are joking," said I, "you are an Irishman?"

"My father was an Irishman," he said.

At this moment the slave-dealer and owner of the depot came up.

"Is there not some mistake here?" I inquired. "This is a white man?"

"His mother was a nigger," he replied. "We have sometimes much whiter men *for sale* than he is. Look at his hair and lips. There is no mistake about him."

Again the sickness came over me, and I longed to get into the open air to breathe a purer atmosphere. "I would like to buy that man and set him free," I said one of the party. "You would do him no good," was the reply. "A manumitted slave has seldom any self reliance or energy.—Slavery so degrades and cripples the moral faculties of the negro that *they require the crutch*, even in freedom, and cannot walk alone. They find it impossible to compete with the *free whites*, and, if left to themselves, sink into the lowest and most miserably paid occupations."

"You are an Englishman and a traveller," said the slave dealer, "and I should be much obliged to you if you would put any questions to the negroes." "What questions?" said I. "Shall I ask them whether they prefer freedom or slavery?" "I don't mean that," he replied. "Ask them whether I do not treat them well; whether I am not kind to them; whether they do not have plenty to eat and drink while they are with me?" I told him that I had no doubt of the fact; that they looked clean comfortable and well-fed; but —— And in that "but" lay the whole case, though the worthy dealer of New Orleans was totally incapable of comprehending it. The same feeling seems to exist all through the slave States; but more of this hereafter.

But even such apologies and defence as Mackay gives to slavery, and we have not quoted the worst, does not satisfy the slaveholders, who seem to think they have not got the worth of their money placed in his pockets and otherwise expended in feting, feasting and banqueting him. For example the Richmond South:—"no sooner did Dr. Mackay escape from our presence, than he forgot the civilities with which we oppressed him, and instead of the grateful celebration of our virtues, for which we paid him in advance, he betrays his sense of our adulation by exposing us to the contempt of the world."

These slave drivers think the poet as venal as the most corrupt of our congressional and clerical doughfaces. They imagine they have bought him body and soul. Too near the truth.

Director of the Penitentiary.—Governor Chase has appointed Cyrus Mendenhall, Director of the Penitentiary. For several years past Mr. Mendenhall has given much attention to the interests, and comfort of the convicts and to the welfare of the institution generally. A better appointment probably could not have been made.

State Politics in South Carolina.—True to her great idea, the perpetuation and extension of human bondage, South Carolina is controlled alone by it, in her state as well as national politics. The organ of Democracy in that State tests the fitness of state legislators, by their answers to the following questions.

1. Are you in favor of the re-opening of the African Slave Trade?

2. If called upon to vote for a senator to represent this State in the United States Senate, would you support a National or State Rights Democrat.

3. Are you in favor of our State being represented in National Conventions for nominating candidates for the Presidency?

THE NORTHERN LUNATIC ASYLUM, of this State is to be closed for two months from the first of September next, in consequence of its lack of funds to conduct the operations. The last Legislature failed to make the necessary appropriations for its expenses. The unfortunate inmates will therefore we suppose be scattered over the state and lodged in the county poor-houses and jails,—the most unfit receptacles imaginable. Very many of the poor-houses are we have been informed already crowded with this class of persons, and without any facilities for their accommodation or comfort. The provision of the State being utterly inadequate to their numbers even since the erection of two new Asylums. The neglect of the legislature from whatever cause is therefore a most culpable act of inhumanity and deserves the severest reprobation. The Assembly's Chairman on the "Benevolent Institutions," was the man who signalized himself by his efforts for the exclusion of negroes and mulattoes from the State, and was foremost in all the infamous pro-slavery action of the last Assembly. It is not therefore so much to be wondered at that no provision was made for these unfortunate lunatics.

The last Salem Republican comments upon this with becoming indignation:

Of all the outrages committed upon the people of the State by the Democratic Legislature of last winter, this is the most insufferable. Ten weeks of the three and a half months of legislation by that *Partisan* Assembly, was spent, at the cost of nearly $700 per day, in the endeavor to make Ohio a slave State—by repealing the habeas corpus act, and the law refusing the use of our county jails for the incarceration of fugitives from Southern oppression; but when a Benevolent Institution which has under its charge the amelioration of the condition of a class of persons who are the most unfortunate of all God's creatures, steps forward and asks for the paltry sum of $5,000 to enable it to continue its humane efforts, this cold hearted, inhuman, and debauched Legislature of Ohio close their ears to this request, for no other reason, doubtless, but that a few favorites of their God forsaken party might be peculiarly benefitted thereby.

But who could expect more than this from an Assembly who would place on its Committee of Benevolent Institutions, as Chairman, a man possessing a character morally and politically as dark as that of Dr. W. P. Kincaid, who could find time to introduce a bill for the exclusion of all negroes and mulattoes from the State, *on account of their color*, but not a moment could he spare to relieve *suffering humanity*, when that relief depended alone on his action.

Now here are hundreds of helpless unfortunates, in all stages *of convalescence*, who will have to be returned *to their families*, or to county infirmaries or jails, at the risk of sustaining injuries thereby from which they *will never recover*, for no other cause than the wilful, premeditated meanness that is inherent in locofoco Legislators. The curse of God and man will rest upon them, and a deeper brand of infamy than ever disfigured the brow of Cain, for the murder of his brother, will mark that of the late Democratic Assembly of Ohio.

EXCITEMENT IN MARYLAND.—It seems the outrage committed on the person of Mr. Bowers of Maryland for his anti-slavery opinion is producing great excitement. A large portion of the community resenting the outrage. Mr. Bowers has appealed to the law for redress. The Wilmington Delaware Republican states that:—

On the next morning after the outrage, Mr Bowers went to Chestertown, before Esq. Graves, and made oath to the following persons, and the Squire put them under bond of $500 each, for their appearance at next court: George H. Hanly, Josiah Ringold, Harris Beck, Wm. P. Francis, Isaac Perkins, Samuel Baker, Wm. T. Baker, Frisby Brown, being eight in number.

Report says that there were about thirty persons present, but Mr. Bowers could not identify any more. On the Saturday following the occurrence, there was a show in Chestertown, and Mr Bowers' friends made a rally and commenced to vindicate him; the result was some six or eight fights. On the 5th, which was last Monday, at the celebration, Richard Hynson, Esq. made an attack on James Mansfield ex-editor of the *Kent News*, and struck Mansfield with his cane, when the Bowers men made another rally, and before they stopped knocked down twenty-five men, ran Samuel Baker and Isaac Perkins, two of the tar and feathering men, out of town—the officer refusing to act. They say the pro-slavery men commenced it by taking the law in their own hands, and they may fight it out. Frisby Brown, one of the men Mr Bowers held to bail, went to town on the 26th ult., to see the show. The Bowers men found he was in town and got after him. He got into Dr. Sappington's carriage and went some 18 or 19 miles on Easter Neck Island, and kept hid for two or three days. He has no slaves, and the Bowers men swear they will fix him yet. It is said by men who know, that at least three quarters of the people are on Bowers' side; near all the laboring class, or non-slaveholders, with a part of the slaveholders themselves, condemn it.

Since the transactions referred to, a public meeting has been held at Chestertown in Kent Co. numerously attended by leading men and slaveholders in that vicinity. Judge Chambers who presided, said, "that in default of statute law to the purpose, it was necessary for the safety of slave property that two objects should be kept distinctly in view,—first, to cause the enemies of the institution of slavery to understand that the owners of negroes will maintain their rights, and resist to the last extremity every attack upon them. Secondly, whenever a defence of these rights became necessary, common cause, without a too nice regard for indiscretion, ought to be made against all who undertake to bring the defenders to punishment. Senator Pierce and the Hon. James B. Ricaud followed in a similar strain, after which resolutions were passed, denouncing all avowed opponents of slavery as unfit to enjoy the hospitalities of the people or the protection of the laws, pledging united effort to carry on the warfare against abolitionism and negro stealing, and the intention of the signers to have no dealings with any man who should not express his abhorrence of all tampering with negroes.

Thus United States Senators and others called Honorable, advocate ruffianism and mob law.

As a result of this meeting, Mr. Bowers has been compelled to leave the state and is now in the vicinity of Philadelphia, while his wife, in a critical condition from the excitement and abuse of the mob remains in Maryland.—The woman who was tared and feathered by the mob is reported to be dead in consequence of the injuries inflicted.

THE M'NEELY NORMAL SCHOOL.—We are happy to learn from the recent catalogue of this institution as well as from private sources that it is now in a flourishing condition, with a corps of devoted and thoroughly qualified teachers. See notice in another column. The directors of the school have been subjected to many trials and much difficulty, but their determined purpose and wisely directed energy, bids fair to surmount all, and make it in extensive usefulness, what its intelligent friends desire.

"54, 40 OR FIGHT.—Every one remembers this old Democratic war cry; and no one forgets that we got neither a "fight" nor "54, 40." We are reminded of this by the fact that the Gold Region recently discovered on Fraser's River lies just north of 49. Isn't this something for blustering Democrats to "chew on?"—*Albany Evening Journal.*

IBERIA COLLEGE.

To Rev. George Gordon, the president, we are indebted for a catalogue of this institution and an expose of its character and prospects.

Iberia College was established and is under the direction of the Free Presbyterian Church. Its Board of Trustees disclaim sectarianism, and say, "as free a toleration of religious opinions is enjoyed here as in any other institution of the land."

Of its facilities for education the Trustees say, "our course of study is full and thorough—we aim at making good scholars, and efficient, practical men and women. We publish no vain boasting, but think all good students will find satisfactory direction and assistance in obtaining a thorough education."

The institution is located at Iberia, Morrow County, Ohio, on the Cleveland and Columbus Road, and ten miles south of Crestline.

We refer thus particularly to this institution because of the earnest purpose its directors and friends manifest for the education of all classes irrespective of race or sex and especially its impartiality in regard to colored persons who have here proffered them, equal facilities for education with all other persons. The multiplication of institutions thus disclaiming submission to our wicked national prejudice, is one of the best indications we have of the spread of free principles in the land and all such efforts should receive the countenance and support of every friend of freedom.

The Trustees set forth their views on this subject as follows:

"The special motive of the founders of this college was not to promote the growth of Free Presbyterianism as a sect, or to have the institution taught on sectarian principles. The leading object was the education of white and colored youth of both sexes together, on terms of the fullest equality. Colored students are cordially invited, and freely received without any other qualifications than good moral character, and as the the matter is in the power of the teachers, their condition is made comfortable. We profess and aim at nothing in this course, but the performance of plain, self-evident duty. If there is any appearance of benevolence and humanity in our course, it is rather because others are flagrantly wrong, than that we manifest more than the simple and clear law of right. Slavery has so perverted the moral sense of our nation, that the admitted duties of man to man in all other cases, are cooly denied the black man. And often an act of mere justice to the poor African, seems, like uncommon benevolence and condescension.

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"We not only teach the great doctrine of human equality, that God is a common father, that "he hath made of one blood all nations of men to dwell on all the face of the earth," and, consequently, that all caste is sinful, but we practically act on these principles. A few of our institutions publish similar principles in theory but fail to practice them. Their principles would seem to welcome the colored man, but it is so managed that whites only are found in their halls. A very few institutions admit colored students, and none embody colored persons among their trustees and teachers. We, on the contrary, have a number of colored students in attendance, and more in prospect. It is confidently expected that Synod at its next meeting will elect a portion of colored men trustees, to have a share in the management of the institution. We also hope the day is not far distant when our increased success will enable us to introduce a colored Professor into the Faculty.

MEETING IN MARLBORO'.—All who can attend will remember the meeting in Marlboro on Saturday the 31st inst., in commemoration of West India Emancipation; the most sublime event of modern times.

CHILDRENS' MEETING.—A Childrens' Meeting will be held at Fairmount on Sunday (next) the 25th inst. A good move. There will doubtless be a large and interesting meeting.

Miscellaneous Summary.

THE CALIFORNIA NEGRO EMIGRATION.—Consequent upon the passage of a stringent negro law of the Legislature of California at its last session, prohibiting the further immigration of free negroes to that state, and compelling those now resident there to give bond for their good behavior, large numbers of this class of people are now constantly arriving by every steamer from thence, with a view, we suppose, to permanent settlement, the laws of this Territory not being opposed thereto. A large number are also planting themselves upon Vancouver's Island, where, we learn, they have met with a favorable reception from the authorities. Among them is the negro Archy, the famous "Dred Scott" of California, for whose special benefit, we have heard it said, this negro act was passed, the colored population of California having become very turbulent during his trial, threatening by force and violence to rescue him from slavery, in case the courts should decide that slavery could constitutionally exist under the laws of California. So far as we have been able to form an opinion of this class of our community, we must say that they are a quiet, orderly and unpretending people, none of whom have the appearance of being likely ever to give the Territory much trouble in governing them, while our laws shall permit their residence here.—*Puget's Sound Democrat.*

FROM THE TELEGRAPH FLEET, BOSTON, June 16.—The ship Alice Munroe from Liverpool, met the Niagara June 27th, in latitude 52.5 longitude, 32.5. Tacked ship and was boarded by Cyrus W. Field, who gave the following information:

The Squadron experienced very heavy weather 16 days before reaching its destination. Two unsuccessful attempts were made. In the second attempt, June 26th, laid upward of 40 miles, and was going along finely when communication ceased. Then returned to the starting point to await the Agamemnon, when they will splice the cable and make another attempt.—Left the Niagara in the afternoon. The weather has since been foggy and unsettled. The Squadron did not meet before the 28th, Mr Field was in good spirits, and thought the undertaking would succeed. Stormy weather interfered very much. One ship was slightly damaged. The Niagara's machinery worked well. All on board well.

QUEENSTOWN, July 5. The Niagara and Gorgon arrived this morning. Three attempts had been made to lay the cable. The Agamemnon and Valorous are hourly expected.

The squadron experienced very bad weather during the cruise, and on the 13th of June, a heavy gale occurred, during which the fleet was separated, but met again at the rendezvous. On the first attempt to lay the cable, about ten miles was lost; on the second, about one hundred and twenty-five miles, and on the 28th the cable was again joined, and about two hundred and fifty miles paid out, when communication ceasing to be received, it was known that the cable was again parted. Whereupon the Niagara and Gorgon proceeded to this place. They were much surprised, however, to find that the Agamemnon and Valorous had not preceded them, as they had more than two hundred miles the start.

CAN A MAN BE HIS OWN GRANDFATHER?—The query answered in the affirmative: "There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husbands father, consequently grandmother to her own husband. They had a son, to whom she was great grand mother; now, as the son of a grandfather or great uncle, this boy was therefore his own grandfather! N. B. This was actually the case with a boy at a school at Norwich.—*Notes and Queries.*

HONORABLE CONDUCT OF THE SUMNERS.—It will be remembered by our readers that Mr. Albert Sumner, of Newport, R. I., his wife and child, some time since, were shipwrecked and all undoubtedly perished. By the presumptions of law, the wife and child died first, and the husband became entitled to the property. Mrs. S. was a daughter of the late Walter Channing, of this city, and enjoyed the income of a large estate. Under these circumstances, more than $30,000 became legally vested in the late Mr. Sumner, and through him came to his mother and sister and his two brothers—Charles Sumner, our Senator, and George Sumner, Esq. The estate was administered upon by Mr. George Sumner, and, with the consent of all these heirs the whole of this property which the deceased had derived from his wife, has been surrendered to her relations. It gives us great pleasure to record an act so honorable to the parties, and prompted by so nice a sense of justice and equity.—*Boston Transcript July 10.*

SQUAW SLAVES IN UTAH.—The New York Tribune says an intelligent writer in the train of the Utah Peace Commissioners states that the system of buying and selling Indian women is carried on all along the route across the plains, among the traders and frontiersmen, as a regular established practice. Almost every white man along this route has an Indian concubine he has purchased, in the case of young and beautiful squaws, at as high price as three or four horses, though old and ugly ones may be had at a much less cost. Once sold to the white men, her Indian relatives renounce all further interest in her, and not merely her person, but her life, is at the disposal of her owner. When a white man gets tired of his slave wife, he ships her off and gets another. The children of these unions are totally neglected by the fathers, and grow up as they may under the care of the mothers. At all the forts along the route the young officers, settlers and all who can afford it, keep their squaws.

WHAT GERRIT SMITH THINKS OF WOMAN'S DRESS.—At the late National Dress Reform Association, held in Courtlandville, N. Y., the following extract from a letter from Gerrit Smith was read:

PETERBORO, N. Y., June 15th, 1858.

Oh, when will women have too much self-respect to indulge this dress foolery? How ashamed she would be of man were he to indulge it, and were he to put on hoops and dress his hair and deck his neck and ears with jewels? In spite of her vanity, woman holds herself in very low esteem. She does not think of comparing herself, in dignity with man. The comparison would put an end to this trifling with herself, and to this sad and shameful self-degradation.

In haste, your friend.

GERRIT SMITH.

THE "DECLARATION" EXPLAINED.—Stephen A. Douglass, in his speech delivered at Springfield, Ill., on the 17th, July, said:

"The Declaration of Independence, meant white people."

It is thought that this lucid exposition by the distinguished jurist and legislator, will do much to restore the confidence of the South in this difficult instrument.—*Cin. Gazette.*

BRUTAL MURDER OF A SLAVE.—We mentioned a day or two since the death of a negro belonging to Mrs. Starke, from a whipping inflicted by the overseer. Coroner Horne returned yesterday from holding an inquest on the body, and from him we learn the following particulars: The negro belongs to the estate of the late A. C. Starke, of Fisherville, and had run away. On being caught, the overseer, Wm. S. Montgomery, had him tied over a barrel and gave him five hundred lashes. He continued to whip the boy daily, contrary to the orders of Mrs. Starke, for about ten days.—The flesh mortified in some places, and sloughed off, and in two weeks from the first whipping the negro died. On hearing of the death of the boy, Montgomery fled, and has not yet been arrested. The jury returned a verdict that the negro "died from blows inflicted by W. S. Montgomery."—*Memphis Eagle, July 16th.*

RAILROAD ACCIDENT—LOSS OF LIFE.—NEW YORK, July 16.—This morning an accident occurred to the express train on the New York and Erie Road at Shin Hollow, seventy-five miles from this city. The two hind cars of the train were thrown from the track by the breaking of a rail, and with their contents were precipitated down an embankment of thirty feet. Six persons were instantly killed and others severely wounded, several of whom have since died.

FRANK LESLIE CHARGED WITH LIBEL—THE SWILL-MILK QUESTION.—Justice Quackenbush issued a warrant on Thursday for the arrest of Frank Leslie on a charge of libel, preferred against him by Alderman Reed, of the Eleventh Aldermanic District. The complaining Alderman basis his charge upon a wood cut given in the last issue of Leslie's paper. The cut represents a cow-stable, the prominent figure in which is a stump-tail cow. In close proximity to the cow are five men, three with whitewash brushes in their hands and two without. The men with the whitewash brushes are represented as vigorously engaged in plying their brushes, one in whitewashing the cow, the second in giving a white-coat appearance to a masculine milkmaid, (the fourth male figure in the picture,) and the third is imparting a white and cleanly hue to the stable. The fifth man in the group is putting into the pocket of one of the whitewashers a bag labeled $5,000, while out of the pocket of another whitewasher protrudes a bag, also labeled $5,000.—*N. Y. Times*, 16th.

CHANCES OF AN EPIDEMIC.—The New Orleans Bee thinks that as it is much later in the season now than the time when epidemic diseases usually appear in that city, there is a reasonable hope of passing a healthy summer.

SELLING INDIANS INTO SLAVERY.—On the 3d inst., the Spanish steamer Mexico returned to Havana from Vera Cruz and Sisal. She brought no news, but had among her passengers 172 Yucatan Indians, who are pretended to be sold only for a term of years, but who are neither more nor less than life long slaves.

During Ignacio Comonfort's administration in Mexico, this exportation of Indians was not permitted; under the present rule in that unhappy country, men born free as the air they breathe are made "prisoners of war" and then sold into slavery.

This is a subject on which John Bull might justly exercise his sympathies; but then the Indians, like the "Asiatics," are white men, and that makes all the difference.—*New Orleans Crescent.*

EGGS.—According to the census returns of 1850, the value of the annual product of eggs in the United States was estimated at $5,000,000. A cotemporary endeavors to show that these figures are immeasurably short of the truth, and to do great injustice to the egg interest. It is estimated that there are 103,500,000 laying fowls in the country, of which 50,000,000 lay one egg a day throughout the year. This would give as the annual crop 18,250,000,000 eggs; and these, at eight cents per dozen, would be worth $121,666,666. This is more than the cotton crop is worth.

AN AMERICAN MISSIONARY ARRIVED IN ENGLAND.—"A Constant Reader" of the *Gazette* incloses to us the following item, clipped from a paper published at Bristol, England:

"A fugitive slave, from New Orleans, has arrived in Liverpool. He is marked from his head to his ankle bones; his side bears the signs of his having been shot with slugs; his legs are torn with the teeth of blood hounds; he is marked with the seams of red hot irons, and his neck is chafed by the metal collar which he wore with his 'owner's' name upon it. It is to be hoped the hunted negro' is at rest at last."

Verily this is an apostle of the "glory of the Great Republic!"—*Pittsburg Gazette.*

NIAGARA FALLS BACKING UP.—Another mass of rock, earth and trees separated themselves from Goat Island, at Niagara Falls, last week, and went thundering down into the Chasm.—Buffalo may hope "in time" to have the Falls within the city limits.

Kittaning, Pa., seems to be affected with one of the plagues of Pharaoh. Since the shower of rain on the 17th, the streets have been completely overrun by thousands of little toads, which, having passed through the tadpole state in the river, now seek in their proper sphere for sustenance.

The people within the limits of the proposed State of Superior have already called a convention to interchange views upon the subject of a new State, and take the preliminary steps for bringing the matter before the Legislatures of Michigan, Minnesota and Wisconsin, at their next sessions. The Southern Disunionists will probably grumble at this addition of a new free State when she comes to ask admission.

The terms of the following United States Senators will expire on the 4th of March next:

Clement C. Clay, of Ala—re-elected; Wm K. Sebastian, of Arkansas; Martin W. Bates, of Delaware; Robert Toombs, of Ga—re-elected; S. A. Douglas, of Ill; G. W. Jones, Iowa—James W Grimes chosen as his successor; John B Thompson, of Ky—L. W. Powell chosen; J. P. Benjamin, of La; W. Pitt Fessenden, of Me, Henry Wilson, of Mass; Charles E Stuart, of Mich; Albert G. Brown, of Miss—re-elected; John P. Hale, of N. H. re-elected; Wm. Wright, of New Jersey; D. S. Reid, of N. C; Philip Allen, of R. I.—Henry B Anthony chosen; A. P. Hayne, of S. C; John Bell, of Tenn—A. O. P. Nicholson chosen; Sam Houston, of Texas—J. W. Hemphill chosen; R. M. T. Hunter, of Va; James Shields, of Minnesota.

The U. S. troops distinguished themselves remarkably during the recent battle with the Indians in Oregon, by the wonderful celerity with which they retreated. They fled ninety miles in a day.

Everybody remembers the great Democratic roar about "54 40 or fight," which ended in getting neither. The gold region just discovered on Fraser's River lies just north of 49 deg.

A mass of nearly pure copper, weighing over 150 tons, has been thrown up at the Minnesota mine, Lake Superior.

The New York Dog Pound has been in operation for six weeks, and there have been taken in 3,150 dogs, of which 120 have been redeemed, and the remainder drowned. There have been five cases of decided hydrophobia.

The Penobscot Indians are now doing a smashing business in manufacturing hoops for ladies' dresses out of basket stuff. The red ladies have also adopted the fashion in its greatest amplitude.

The Manitowoc, Mich., Herald states that the house of a farmer residing in the Southwest part of that county, was burned to the ground on Saturday week, by a company of persons, under the belief that the occupants had bewitched all the cattle in the neighborhood.

In consequence of suspected malfeasance on the part of some of the Conductors on the Michigan Southern Railroad lately, the Company placed a detective on board of each passenger train to see that the officers made correct returns of their receipts. The result was that three of the Conductors, Woodbury, Hamilton and Bolles, immediately resigned.

THE TICKET TRADE DESCRIBED BY ITS PROFESSORS.—Frank Fowler appears to have been quite a successful operator. His office is at the corner of Chambers and West streets. On being recently brought up for selling three California passage tickets at a round profit of $220, he remarked that the present city government was the first honest one he had ever to fight, and he added:

"I used to pay more money around this office, to keep on the right side of people, than any of you think."

He proceeded to "define his position" in substance as follows:

"I don't deny but I am a ticket seller, and make a smart profit on my business; but I was formerly a politician, and know all about the ropes of that kind of thing; and I know that the ticket business is as honest and, I guess, a little honester than politics in New York.—*New York Sun.*

EDITOR OF THE UNION—PRESENTATION OF BOOTS!—The Detroit Advertiser is responsible for the following:

The Administration editor of the Washington Union is Sim. Johnson. He used to live at Grand Rapids. Old Rix Robinson, of Ada, Kent county, once presented him with a pair of stoga boots, but in the hurry of the presentation he forgot to take them off his own feet. They were presented end-wise.

A bill has been ordered to a third reading in the Minnesota House of Representatives to prevent usury, but fixing the legal rate of interest at 15 per cent.

There are now 78 convicts in the Kentucky Penitentiary—the largest number ever known.

The Rev. Mr. Spurgeon is coming to America.

THE PRICE OF BLOOD.—The amount of money accruing to the State from the issuing of tavern licences in Philadelphia, foots up a little over $107,000.

THE KANSAS QUESTION NOT SETTLED.—"Occasional" writes from Washington to the Philadelphia Press:

"Governor Denver, although he has grown exceedingly cautious since his arrival in Washington, confirms the rumor that the vote against Lecompton, as it is presented in the English bill, will be enormous on the first Monday in August. The President is much harassed at the prospect. *I know that he talks of little else than Kansas*, and also that the Presidential aspirants, in the Cabinet and out of it, who induced him to change his position, and to desert Gov. Walker and Judge Douglass, have fallen greatly in his esteem. It is no less clear that Governor Denver has always quietly doubted the entire Kansas policy of the Administration, even while obeying the orders of his superiors. What complicates this affair, at present, is the fact that the Washington Union, some weeks ago, arrogantly announced that, if the English proposition were voted down, *Lecompton would still be alive, &c.* The rebuke which the popular denunciation of this bill will convey to all who have had any hand in the desecration of principle, cannot fail to be productive of healthy consequences throughout the country."

FAT SALARIES.—Henry Ward Beecher, says a New York paper, has a yearly salary of $6,000 and a parsonage rent free, and that, with his literary earnings, his income is $12,000. E. H. Chapin has $5,000 per annum, and makes as much more by lecturing. Dr. Bethune has $2,500, but is possessor of a fortune outside of his professional earnings. Dr. Adams, says our authority, has $6,000 a year and a rich wife. Dr. Hawks has $6,000 a year and a house. Dr. Taylor of Grace Church, has $10,000 and the fine parsonage adjacent to the Church. Rev. Messrs. Tyng, Bellows, Osgood, Cheever, and other leading clergymen, receive from $3,000 to $6,000 per annum.

In the year 1857, the Paris tribunals pronounced one thousand two hundred and forty two sentences of matrimonial separations. And there were four thousand two hundred and fifty cases decided in which neither party should interfere with the other's property.

A Lady who rouged very highly, complained to Rigaud, who was painting her likeness, that he did not use good colors, asking where he bought them. "I believe madam," he replied, "that you and I both deal at the same shop."

There is a sublimity in the patriotism of a portion of the American people. They honor "our forefathers" by dishonoring themselves. The former were famous, the latter more than that—infamous. Our fathers fought for liberty; the sons get drunk for liberty. They were shot with bullets; these with brandy. They in the breast, these in the neck.

Hail Columbia, hap-hic-py land.—*Wisconsin Chief.*

James Banks, Esq., a lawyer from Fayetteville, N. C., visited Cleveland a few days since to carry out the will of the late Mrs. Perry, of the former place, who appointed Mr. Banks to see that her six slaves, Caroline Perry and her five children, have their freedom and $10,000 as soon as the estate is settled. Mr. Banks brings the freed persons here—arranges with Judge Tilden to receive the money when he shall send it, and pay it over to, and advise the new settlers here how to invest it. The children are very light, with light straight hair.

John Underwood, a magistrate in Prince William county, Va., has been refused a seat on the bench by his associates, because of his entertaining abolition sentiments.

A NEW TEST.—The Chicago Times states that William Fitch, a clerk in the Post Office of that city, was discharged *because he spoke to Senator Douglas.*

FROM UTAH.—ST. LOUIS, July 20th.—Our Leavenworth despatches of the 19th, per the U. S. Express to Boonville, say private despatches from Washington, state that new military posts are to be created at Big Timbers and Cheyenne Pass.

A Despatch from St. Joseph of the 17th. inst., says: The Salt Lake mail, with dates to the 26th. ult. has arrived. Gen. Johnson entered the city on the 20th. Captain Marcy is with the headquarters in the city.

The Mormons have been invited to return and take possession of their deserted homes. Provo is still the rallying point of the Mormons.

Receipts for the Bugle for the week ending July 21.

Julius E. Wilcox, Livonia Centre,	$1 50	to	604
George Deming, Centre Grove,	3,00	"	683
Wm. Townsend, Patmos,	1.50	"	674
Truman Strong, Huntsburg,	1,00	"	696
B. M. Cowles, Bloomington,	56	"	666
E. F. Curtis, Berg Hill,	2,00	"	708
Dr. A. Brooke, Marlboro,	1.25	"	639
John Holliday, Limaville,	1,50	"	688
M. H. Cowles, Austinburg,	44	"	696

BASKET MEETING.

An Anti Slavery Pic-Nic. In commemoration of West India Emancipation, will be held in the Town Hall, in Marlboro, on Saturday, July 31st 1858.

Addresses may be expected from Rev. A. B. Way, and probably from Rev. R. Morrow, Rev. R. T. Taylor, Benj. S. Jones, and others.

Admission Tickets for Gentlemen 25cts., Ladies 12½ cts., children under ten years of age, free.—The proceeds to be devoted to the relief of the Skeen family and the surplus, if any, to the Western Anti-Slavery Society. Doors open at half-past nine A. M. Speaking to commence at ten.—We hope to see all our friends, and that they will provide well for the occasion, especially in food for their horses.

Tickets for sale on the 30th, at the stores in Marlboro, and at the door.

H. W. PENNOCK,
R. ERWIN,
WM. HOLLIDAY,
ELLEN HOLLIDAY,
L. P. THORP.
Committee of Arrangements.

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

Going West.

LEAVE	1st EXPRESS.	2nd EXPRESS.	MAIL.
Pittsburgh,	2:40, a.m.,	2:15, p. m.	7:30 a.m.
: Columbiana,	5:01 :	4:30 :	11:06 :
: Salem,	5:23 :	5:14 :	11:42 :
: Alliance,	5:52 :	5:47 :	12:30 :
: Crestline,	10:00 :	10:23 :	7:07 :

Going East.

LEAVE			
Crestline,	5:25, a. m.	9:12, p. m.	12:40, p. m.
: Alliance,	9:38 :	2:13, a. m.	4:50 :
: Salem,	10:10 :	2:51 :	5:40 :
: Columbiana,	10:35 :	3:19 :	6:05 :
: Pittsburgh,	1:15 :	6:10 :	8:52 :

M'NEELY NORMAL SCHOOL OF OHIO.

The Fourth year of this Institution, under the auspices of the Ohio State Teachers Association will commence on Tuesday the 31st day of August, 1858, under the presidency of A. S. HAYDEN, late Principal of the Western Reserve Eclectic Institute. He will be assisted by a competent corps of Instructors—and it is believed that superior facilities for obtaining the elements of a thorough education, in connection with a knowledge of the "Science of Teaching," will be afforded to all who desire to enter the profession.

Catalogues, or further information can be had by addressing A. S. Hayden, Hopedale, George K. Jenkins, Mt. Pleasant, or Eli T. Tappan, Steubenville.

July 25, 1858.

The United States Constitution and its
PRO-SLAVERY COMPROMISES.

THE UNITED STATES CONSTITUTION AND ITS PRO-SLAVERY COMPROMISES.—The Constitution a Pro-Slavery compact; or, Extracts from the Madison Papers, etc. Selected by Wendell Phillips.—Third Edition, enlarged, 12mo. 208 pages. Just published by the American Anti-Slavery Society, and for sale at 21 Cornhill, Boston. Also, at the Anti-slavery Offices in New York and Philadelphia. Price, in cloth, 40cts.; in thick paper covers, 30 cts.

July 12th, 1858.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage viz., thirty-seven cents for those in paper covers, fifty cents for those in cloth.

A. FLETCHER,
PHOTOGRAPH ARTIST,
FROM MASSILLON OHIO,

Has taken rooms for a short time with Mr. Duck, Ambrotypist, nearly opposite the Wilson House, Salem, Ohio, where he is prepared to execute

PHOTOGRAPHS

On *white paper*, both *plain* and *fancy*, in the most beautiful styles of the Art.

Daguerreotypes, or Ambrotypes of deceased, or absent *friends*, can be magnified up to any size required, and finished equal to the finest steel engraving.

Photographs are considered the cheapest as well as the most enduring and most beautiful pictures made. Please call and examine specimens.

A. FLETCHER.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

THOMAS SHARP] [GEORGE KING.
SALEM IRON-WORKS,
Salem, Columbiana County, Ohio.
SHARP & KING,

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planers, Engine Lathes; Upright Drills; Gear-cutting Machines, &c., &c.

Gear-cutting done to order on new and improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 14 feet in diameter—and under,—and 10 inch face,—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as belts. A good assortment of Gum Belting, always on hand at the lowest prices.

☞ Cash paid for old Iron, Copper and Brass.
March 28, 1857.-1y.

Pick-pockets
DEFEATED!!

We will send a *First Class Wallet* for $1.00 and also a very nice convenient Bill Fold Portmonaie for $1.25 with our improvement by mail which Secures the Wallet or Portmonaie against Accidental LOSS, OR PICK POCKETS.

☞ Agents wanted to solicit orders of Merchants and others.

DICKINSON & BATE,
Hudson, Michigan.

Fresh Groceries.

Coffee—30 Bags choice Rio
4 " " Maricaibo,
4 " " Cape,
2 " " old Java,
1 Bale Choice Mocah,
Teas—12 chest choice and finest Y. Hyson,
12 do do do Black,
2 do do do Gunpowder,
Sugars—30 Bbls. Refined Sugars, assorted.
8 Hhds choice N. O. Sugar,
Molasses—25 Bbls choice N. O. Molasses,
10 " " Steam Syrups,
Rice—3 Tierces choice,
160 lbs Pearl Barley,
Foreign Fruits—75 Drums choice Figs,
20 boxes MR Raisins,
10 half do do
10 qr do do
4 boxes Layer do
12 boxes prime Oranges,
8 do do Lemons,
1 mat do Dates,
12 boxes fig Paste,
8 do Gum Drops,
3 do Rock Candy,
Prunes, Confectionaries, &c.
Crackers—Sugar, Butter, Soda & Water,
Spices—1 Bale Cassia,
1 do Cloves,
1 do Cloves,
3 bags Pepper,
2 do Pimento,
Nutmegs, Mace, Ginger, &c., &c.
Soda, &c—12 kegs Super Bi Carbonate of Soda.
1 cask Sal Soda,
12 packages Sicily Liquorice
30 " best Calabria do
Scotch, Rappee and Black Snuff,
Large assortment of willow Baskets, &c.
Salt—4500 lbs Ashton Salt for Dairy use
Salt by the Barrel.
Tobacco—20 boxes choice, assorted
40,000 Segars, assorted.
Soaps—20 boxes Womans Friends,
6 gross assorted Toilet,
10 boxes Palm,
5 " Rosin,
5 " Variegated.
Candles—Star, Stearine, Opell and Tallow,
Starch—10 boxes best Pearl,
Fish—25 packages No 2 & mess Mackerel,
20 half bls White Fish (to arrive,)
300 Bank Cod Fish,
4 half bbls Herring,
20 Boxes Extra Herring,
100 lbs Halibut,
1 package extra Salmon.

Just recieved and for Sale by the Package or Retail at Pitsburgh prices.

Our goods are bought at net and will be sold cheap. We call particular attention to our Choice Selection of Tea and Coffee.

We have on hand all articles usually kept by Grocers which we will sell cheap.

J. DEMING & CO.
Salem, May 5, 1858. tf

FARQUHAR HOUSE,
EAST END OF MAIN STREET,
Salem, Columbiana County, Ohio.
W. W. ALLEN, Ag't.

☞ Passengers conveyed to and from the depot free of charge. ☜

ENOS L. WOODS & CO.
Steam Engine Builders,
ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.
June 21, 1856.-1y.

DR. RUSH,
HOMOEOPATHIST.
Office three doors West of the Wilson House.

WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.

Salem, June 5th. 1858.-6m.

J. C. Whinery, D. D. S.,

Has removed his office to the corner of
MAIN AND BROADWAY,

SECOND STORY, (ENTRANCE FROM BROADWAY, AT THE SOUTH END OF THE BUILDING:) for the purpose of securing increased facilities for the practice of Dentistry.

He proposes to spare neither pains nor expense in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the markets, and his past success, he trusts, has been such as to give assurance that full satisfaction will be given to those who may require his services.

☞ All operations WARRANTED.
Office hours from 7 A. M., 'till 6 P. M.

Geo. W. Manly,
AMBROTYPE AND
DAGUERRIAN ARTIST
SCHILLINGS BLOCK,
Main Street, Salem, Ohio.
Salem, June 23, 1858.

Miscellaneous.

For the Bugle.

HEROES OF THE PAST AND THE PRESENT.

BY MRS. CELESTIA R. COLBY.

"Liberty or death," in burning tones
Fell from a patriot's tongue;
O'er hill and dale and every breeze
With the startling echoes rung.
From hut and cabin, lo they come,
A dauntless band of heroes brave!
To bleed or die in freedom's cause,
But ne'er to live, a slave.

A power we see not nerves the arm
That battles for the right;
Armed with Truth, a few brave souls
Put a thousand foes to flight.
We celebrate in song and story,
Heroic deeds of other days,
And twine the laurel wreath of glory,
Heroes of the past to praise.

* * * * *

With stealthy steps they fly
Faint and bleeding o'er our soil,
Hoping sooner far to die,
Than aid a tyrant by their toil.
Home, nor friends, nor kin have they
Nor native land to glorify—
The heroes of to day
Can only win or die!
No martial pomp or vain array
Marks the glorious war they wage,
They shun the very light of day
Nor hope for fame's historic page.
They stand alone, no human hand,
To aid them in their cause,
'Gainst the pale faced fiends
And their Satanic laws.

Alone!—against a mighty power—
Alone, yet strong in the right,
Alone in the darkest hour
Of Freedom's sanguinary fight,
I'd rather be alone to day,
On Truth's eternal rock,
See her lightenings round me play
And hear her thunder shock,

Than sit upon the proudest throne
And wield a tyrant's sway,
And crush beneath the wheel of power,
The heroes of to-day.
I'd rather be alone, and in the Right,
Than lead the hosts of error on.
Truth crushed beneath the hand of might,
Rises when its force is gone.

In the glorious ages yet to be
When right shall conquer might,
Our native land be truly free,
No stain upon its 'scutcheon bright,
Then we will join the joyous shout
That hails her natal day
And honor give to the nameless ones,
The gallant heroes of to day.

CHERRY VALLY, 4th 1848,

THE MODERN CRICHTON.

About three centuries ago there was born in Scotland a certain James Crichton, who died at the early age of twenty-three, with the reputation of being the most accomplished gentleman and most erudite scholar of his time—the Elizabethan era, be it remembered, when Joseph Scaliger was flourishing, when the observances of chivalry, though in decadence, were not destroyed; when wit, learning and valor was highly appreciated. Old George Buchanan—the same whose head figures on the cover of Blackwood's Magazine—taught him the languages, truly making him a "scholar and a ripe one." Eminent for his abilities as well as for his attainments, Crichton passed from his native Scotland into Paris, at the age of sixteen, where he publicly challenged all scholars and philosophers to disputation at the College of Navarre, to be carried on in any one of twelve specified languages, "on any science, liberal art, discipline, or faculty, whether practical or theoretical," and, carrying out his desire for display, encountered all the greatest philosophers and divines, and is recorded to have beaten them all in the contest, and to have obtained the praise of all who heard him—winding up on the following day, by carrying off the ring (and the prize) from all competitors, at a tilting match in the Louvre. For all these triumphs, as well as from the grace of his manners and his great personal attractions, the Parisian court of Henry III. named him Crichton, the Admirable.

Wherever he went, he brilliantly distinguished himself—chiefly by his scholarship, but more especially by his wonderful knowledge of languages. At Rome, before the pope and cardinals; at Venice, where he was the friend of Manutius, the great scholar printer, at Padua, where he triumphantly disputed for three days with the most learned of that renowned University, discussing the mathematics of the time, and the Aristotlean and Platonic philosophies, coming off victor in the contest; at Mantua, where in a public encounter, he defeated an Italian master of arms, reputed the best swordsman of the age, and left dead upon the field an opponent whose own course had been marked with blood; at that Mantua, where he wrote Italian comedies, playing in them himself; and finally fell at the age of twenty three, by the sword of his pupil, Vincenso Gonzaga, Prince of Mantua—some say by accident, some by premeditation. Public opinion believed that Crichton was assassinated, and the calamities which befel the house of Gonzaga, soon after, were looked upon as God's judgment for a deed so foul.

Wonderful as the attainments and abilities of the admirable Crichton may appear, they are admiringly vouched for by his foreign cotemporaries, in such a manner as to leave no doubt upon the subject. Yet, in our own time, there has been a far greater scholar, in the late Cardinal Mezzofanti, the best linguist, perhaps, of any age. This learned man died at Rome, in 1858, and was as much superior to Crichton, in lingual attainments, as Crichton would be held superior to the master of an ordinary grammar school.

Dr. Russell, the learned principal of Maynooth College, in Ireland, has lately published the Life of Cardinal Mezzofanti, in which he shows how surprisingly that great scholar had gradually become the best linguist of his time. Crichton knew a score of languages thoroughly; Fernando de Cordova was yet more learned; Muller, the German, was entitled to rank with Crichton, and mastered the Chinese in six months; Dr. Thomas Young, who showed the world how to read the Egyptian hieroglyphics, was a twenty-tongue master; Dr. Adam Clark, Sir William Jones, Professor Samuel Lee, and Dr. Wm. Maginn, take high place among the great linguists.

Elihu Burritt, commonly known as our own "Learned Blacksmith," also has eminent claims to be placed in the foremost rank of great scholars. Sir John Bowring, now Governor of Hong-Kong, has sufficient acquaintance with twenty-five languages to translate them in English. But it is believed that Cardinal Mezzofanti, "in knowledge of languages, dialects, patois, and slang of all nations, surpassed, probably, all the linguists ever born." He was master of over *one hundred languages*.

Born at Bologna in 1774, the son of a carpenter, he was educated for the Church, and became an ecclesiastic as soon as the restriction as to age was over. From childhood, his mind was devoted to the acquisition of languages, and his whole life was dedicated to this pursuit. Constantly increasing his stock of languages, he went on to the mature age of seventy-four, and was a Cardinal when he died, in 1848. Not only was he familiar with languages proper, if we may use the words, but with *patois*. He knew that peculiar sort of England dialect called "Zummerzetshire," and his biographer intimates that he knew English generally as well, perhaps, as he did his native Italian. Here is a short extract from the Life, which shows the variety and accuracy of his English knowledge.

"'You have many patois in the English language,' said the Cardinal. 'For instance, the Lancashire dialect is very different from that spoken by the Cockneys [he used this word]; so much so, that some Londoners would find considerable difficulty in understanding what a Lancashire man said. The Cockneys always use *v* instead of *w*, and *w* instead of *v*; so that they say 'wine' instead of 'vine;' [he gave this example] And then the Irish *brogue*, as it is called, is another variety. I remember very distinctly having a conversation with an Irish gentleman whom I met soon after the Peace, and he always mis-pronounced that word, calling it '*pace*'—Here F. Kelleher broke out into a horse laugh, and, slapping his hand upon his thigh, cried out, Oh! excellent! your Eminence, excellent!"—'Now, there you are wrong,' said Mezzofanti; you ought not to say *excellent*, but excellent.' Then he went off into a disquisition on the word 'great,' contending that according to all analogy, it should be pronounced like '*greet*' for that the dipthong *ea* is so pronounced in most, if not in *every* word, in which it occurs; and he instanced the words; *eagle, meat, beat, fear*, and some others. And he said Lord Chesterfield thought the same, and considered it a vulgarism to pronounce it like 'grate' He next spoke about the Welsh language—but I really quite forget what he said; I only remember that the impression left on me was that he knew Welsh also."

Here, also, is an amusing anecdote, which is related on the authority of M. Manavit:

"One day Gregory XVI provided an agreeable surprise for the polyglot prelate, and a rare treat for himself, in an improvised conversation in various tongues—a regular linguistic tournament. Among the many alleys of the Vatican gardens, behind one of the massive walls of verdure which form its peculiar glory, the Pope placed a certain number of the Propaganda students in ambuscade. When the time came for his ordinary walk, he invited Mezzofanti to accompany him; and, as they were proceeding gravely and solemnly, on a sudden, at a given signal, these youths grouped themselves for a moment on their knees before his Holiness, and then, quickly rising, addressed themselves to Mezzofanti, each in his own tongue with such an abundance of words and such a volubility of tone, that, in the jargon of dialects, it was almost impossible to hear, much less to understand, them. But Mezzofanti did not shrink from the conflict. With the promptness and address which were peculiar to him, he took them up singly, and replied to each in his own language, with such spirit and elegance as to amaze them all."

Yet when this man's great attainments are considered, there immediately arises the question *Cui bono*. Of what advantage to mankind was all this astonishing erudition? His biographer says that Mezzofanti was aware of the little use to which he had put the talent entrusted to him. The following shows this:

"He used to speak freely of his acquirement as one of little value, and one especially for which he himself had little merit—a mere physical endowment—a thing of instinct, and almost of routine. God, he said, had gifted him with a good memory and a quick ear. There lay the secret of his success. 'What am I,' he would pleasantly say, 'but an ill-bound dictionary?' He used to disparage his gifts to me,' says Cardinal Wiseman, 'and he once quoted a saying ascribed to Catharine de Medici, who, when told that Scaliger knew twenty languages, observed 'That's twenty words for one idea! For my part I would rather have twenty ideas for one word.' On one occasion, after the publication of Cardinal Wiseman's *Horæ Syriacæ*, Mezzofanti said to him, 'You have put your knowledge of language to some purpose. When I go, I shall not leave a trace of what I know behind me.' And when his friend suggested that it was not yet too late, he shook his head and said it was,' which he also repeated to Guido Gorres, earnestly expressing his regret that his youth had fallen upon a time when languages were not studied from that scientific point of view from which they are now regarded.'"

Mezzofanti had a system by which his ready acquisition of knowledge was immensely facilitated—but he left no trace of it for future searchers after learning. He was a wonderful conversationist, from the number of books he had read, the number of men of all climes he had spoken with, and the wondrous memory which retained and could reproduce at will whatever he had once heard or read—but his recollections, like his acquirements perished with him. A critic on his life has sensibly said: "What keys of ethnological caskets did he possess! He enjoyed the treasures, exhibited them to his friends and favorites, and *carried those keys with him to the tomb*. A single volume, combining the subject of ethnology and philosophy, from a scholar so gifted, might have smoothed a path for thousands who will now have to wearily climb, and, perhaps, never attain to such a vantage ground as that from whose heights Mezzofanti might have been a beacon to the world."

His epitaph says well that he was memorable for his morality, piety, knowledge and skill in languages. It does not say, as it ought to have had warrant to affirm, that he was also the benefactor of his own and of coming generations. To those this gentle, accomplished, and yet, in one instance, indolent scholar, leaves nothing but the notority of his acquirements, and the reputation of having done little with them save for passing purposes. He was one of those who feel careless to do anything for the posterity which has rendered small service to them. He was contented with his linguistic treasures, as those selfish men are who live on the annuities they have purchased, and who, dying, bequeath nothing to their heirs. His fame is great, doubtless, but after all, to use the words of Kit Marlow, his is the

'Incorporeal Fame,
Whose weight consists in nothing but her name.'"

From Chamber's Journal.

MANKIND, FROM A RAILWAY BAR MAID'S POINT OF VIEW.

Mankind is composed of great herds of rough-looking persons, who occasionally rush with frightful impetuosity into our refreshment rooms, calling for cups of coffee, and hot brandy and water, which they tumble into themselves scalding, and pay for it in furious haste, after which they rush out again, without exchanging a civil word with anybody. Mankind even of the first class, are dressed queerly in pea-coats, paletots, cloaks, and caps, with no sort of attention to elegance. They indulge much in comforters, and green and red handkerchiefs, and sometimes little is seen of their visages beyond the mouth and the point of the nose. While they stand at the bar eating or drinking, they look much like a set of wild beasts in a menagerie, taking huge bites and monstrous gulps, and often glaring widely askance at each other, as if each dreaded that his neighbor would rob him of what he was devouring. It is a very unamiable sight, and has given me a very mean opinion of mankind. They appear to me a set of beings devoid of courtesy and refinement. None of them ever takes off hat or cap when eating, and not one of even those whom I suppose to be clergymen, ever says grace before the meat which I hand him. A soup or a sandwich is no better in this respect than a brandy and water. When a lady comes in amongst these rude, ungracious animals, unless she has a husband or other friend to take some care of her, she is left to forage for herself; and I have seen some forlorn examples of the sex come very poorly off, while gentlemen were helping themselves to veal and ham pies, and slices of the cold round. I don't know any difference in mankind for a great number of years. They are just the same muffled-up, confused looking, munching, glaring, bolting crew, as when I first became acquainted with them at the station. They are not conversable creatures. They seem to have no idea of using the mouth and tongue for any purpose than that of eating. They can only ask for the things they wish to eat or drink, and what they have to pay for them. Now and then, I hear some one making a remark to another, but it seldom goes beyond such subjects as the coldness of the night; and this by a curious coincidence, I always find to be alluded to just before I am asked for a tumbler of punch, as if there were a necessary connection between the two ideas. Sometimes a gentleman, when the bell suddenly rings for seats, and he only began with his cup of coffee and biscuit, will allow a naughty expression to escape him. Beyond this, mankind are a taciturn, stupid set; for though I hear of speeches, and lectures, and conversationes, I never hear or am present at any, and I can hardly believe that such things exist.

I am, indeed, rather at a loss to understand how all those things that one hears of in the newspapers come about. We are told there of statesmen who conduct public affairs, of soldiers who fight gallantly for their country, of great poets and novelists who charm their fellow creatures, and of philosophers and divines who instruct them.—A few will lay their heads together, and raise a Crystal Palace. Some will combine, and throw a tubular bridge across a strait of the sea. These things are a complete mystery to me, for I see nothing of mankind but coarse eating and drinking, and most undignified runnings off when the bell rings. There must surely be another mankind who do all the fine things.

One detestable thing about the mankind that comes under my observation, is their gluttony.—Every two or three hours they rush in, demanding new refreshments, and eating them with as much voracity as if they had not seen victuals for a week. They eat eight times a day on our line, and the last train is always the hungriest, besides taking the most drink. It is a perfect weariness to me, this constant feed—feed—feeding. What with the quantity they eat, and what with the haste of the eating, we must send out hundreds of indigestions from our rooms every day.

On account of these shocking habits on the part of mankind, I have for some time past entertained a great contempt for them, insomuch, that I almost wish to see them scald themselves with my cups of tea, and choke upon my pies. For me to think of marrying any specimen of so coarse a crew, is entirely out of the question; so it is quite as well that Tom Collard, the guard, left me for Betsey last summer, and that as yet, no other follower has come forward. It will be best for them all to keep their distance—so assures their obedient, humble servant,

SOPHIA TANKARD.

LA MARQUISE DE SAINT POCHARD—THE MARCHIONESS ST. GOBLET

"There died very recently, at Paris, in a house in the *Quartier des Invalides*," says the *Independence Belge*, from which we translate "a celebrated and popular character. Some years ago, Lady X———, connected with one of the most illustrious families of the English aristocracy, after shining a particular star of wit and beauty in the *salons* of the faubourg St. Germain, left the world and threw herself upon the town, for the purpose of abandoning herself to drinking—a passion rather rare among well-bred women. She drank to excess of absinthe, and especially of brandy—always in the common dram-shops of the town.

"She was often to be seen at the Barriers, by night, at the low wine merchants of the Halles, or market, at the Place Marbert, and in the Mouffetard quarter, among the rag-pickers. The spirit dealers of the places where she visited called her Mme. la Marquis de Saint Poacher—a *poacher* in French, signifying a hard drinker. Always elegantly dressed, she maintained, among the sots whom she treated, an air of dignity, which commanded respect However the excitement caused by spirituous liquors often led her into excesses resulting in her arrest. She had passed more than one night in the *Post de la Halle*. She was there on the 28th, February, 1848."

"We pause in our translation to remark, that Pochardinette—so the students were wont to familiarly call her—on the evening of February 24th 1848, the last time we saw her, was in a caraber in the *Rue de la Harpe*, where a party of young gentlemen, fresh from barricade fighting, were refreshing themselves after having laid their weapons on the table. Pochardinette was examining the latter, when one of the revolutionists requested her to lay them down. We might not have remembered the event, had it not been that the young man was, accidentally we believe, in the exact words of one of J. Sannazar's Latin epigrams, in which Venus is requested not to touch the sword of Mars.

"Her family," says the Independance Belge, "kept an eye on her, but only to give her a handsome pension; for in accordance with the principles of British liberty (!) they did not oppose her inclinations.

"One day, or rather one night, she met in a *Cabaret de la Halle*, a tipsy student, some twenty years old, a drinker of bad absinthe, singing this refrain from Beranger:

Let us sell our books!
In wine let them be sunk;
It's nothing to be tipsy.
So, friends let us get drunk!

"The lady fell in love with the song and the request of the young man, and married the latter. This suited the youth exactly, who had dissipated all his fortune. Her money henceforth kept him well supplied with liquor. But in two years after he was found dead in the street. Intoxication had killed him.

"Madame did not break her heart, but kept on drinking. She inhabited a pretty and fancifully furnished set of rooms, in which she herself was finally found dead—dead of a cerebral congestion—caused by the intoxication which had carried off her husband!"

That was the end of a very pretty little girl! Well do we remember her in her broad felt hat and feather, and the song commemorating the belles of the *Prado*.

So they go—pretty girls and all!—*Philadelphia Bulletin.*

PLEASANT HOMES.

The homes of America will not become what they should be, until a true idea of life shall become more widely implanted. The worship of the dollar does more to degrade American homes, and the life of those homes, than any thing—than all things—else. Utility is the God of almost universal worship. The chief end of life is to gather gold, and that gold is counted lost which hangs a picture upon the wall, which purchases flowers for the yard, which buys a toy or a book for the eager hand of childhood. Is this the whole of human life? Then it is a mean, meager, and most undesirable thing! A child will go forth from such a home as a horse will go from a stall—glad to find free air and a wider pasture. The influence of such a home upon him in after life, will be just none at all, or nothing good. Thousands are rushing from homes like these every year. They crowd into villages. They swarm into all places where life is clothed with a higher significance; and the old shell of home is deserted by every bird as soon as it can fly. Ancestral homesteads and patrimonial acres have no sacredness; and when the father and mother die, the stranger's presence obliterate associations that should be among the most sacred of all things.

I would have you build up for yourselves and for your children a home which will never be lightly parted with—a home which shall be to all whose lives have been associated with it, the most interesting and precious spot upon earth. I would have that home the abode of dignity, propriety, beauty, grace, love, genial fellowships and happy associations. Out from such a home I would have good influences flow into neighborhoods and communities. In such a home I would see noble ambition taking root, and receiving all generous culture. And then I would see you, young husband and young wife, happy. Do not deprive yourselves of such influences as will come to you through an institution like this. No money can pay you for such a deprivation. No circumstances but those of utter poverty can justify you in denying these influences to your children.—*Timothy Titcomb.*

A VENERABLE COUPLE.—The Crayon for July contains a highly readable description by the editor of the recent "artists' Excursion" over the Baltimore and Ohio Railroad, in which the varied scenic attractions of the journey are portrayed from an artist's point of view. The following is a description of an interesting old couple the party visited:

"On the western side of the Alleghanies the excursionists stopped to make a call on an aged couple living on the line of the road; the parties being respectively 108 and 103 years of age. The old man Henry Church by name, was formerly an English soldier under Lord Cornwallis, and was taken prisoner by the Americans. He had shortly after this event, now more than seventy years ago, settled upon the spot where we found him, the country being then a wilderness. Chairs were brought from the cars for the old people to sit in; a daughter of theirs over sixty, was called from the log-house to complete the group, and photographs and pencil sketches were soon accomplished.

"The old man appeared pleased with the attentions paid by the eager group of spectators, and showed much animation when past characters and events were alluded to that aroused his slumbering memory. Particularly was this visible when Mr. Hope, who is one of the heroes of the Crimean campaign, was introduced as an Englishman.—'What a handsome young fellow!' exclaimed the old man, as he shook hands with him. Many kind words and greetings were exchanged. Mr. Hope favored the old man with strains of martial music on the coronet, that seemed to delight him exceedingly; the old lady, livlier and more active than her spouse, traversed the cars admiringly, shaking hands with the ladies, and wishing them pleasure and happiness as she bid them adieu.—On leaving, a bumper of clarret, three cheers, and a tremendous 'tiger' were given to this old and interesting couple."

JEAN PAUL'S FATIGUE OF BEING CELEBRATED.

An author's change of opinion as to the value of the enjoyments of daily fame are amusingly given in the following, from Flower, Fruit, and Thorn Pieces:

"I must tell you, the devil take fame. In a short time I shall disappear, and mingle among the people, and turn up again every week with a new name, that the fools may not know me. Oh, there was once a time, for a few years, when I wished to be something—if not a great author, at least a ninth elector—if not laurelled, at least mitred—if not sometimes a pro-rector, frequently at least a deacon. It would then have afforded me pleasure, had I had the most terrible pains from the stone, and consequently proportionately large bladder stones, in order that I might have extracted stones from my bladder to build up the altar or temple of my fame still higher than the pyramid which Ruysch piled up in the cabinet of natural history with the forty-two bladder stones of an honest woman. Siebenkas! at that time I would have wreathed myself a thorny philosopher's beard of wasps, as Widau did of bees, only to become known by it. 'I grant,' I then said, 'it is not the good fortune of every child of clay, and he ought not therefore to expect it, that a town should kill him like Mr. Romuald, as is related by Bembo in his life,) in order to steal his holy body as a relic; but it seems to me that, without being wanting in humility, a man may desire that a few hairs should be plucked, if not out of his fur coat, as happened to Voltaire in Paris, at least out of his skull, as a *souvenier*, by those who know how to appreciate him; I refer more especially to the reviewers.' Thus I then thought; but I now think more wisely. Fame merits no fame.

"'Besides, I cannot know what glorious heavenly hosts and archangels live upon other universes and little spheres of the milky way—this paternoster rosary of globes—seraphs, in comparison with whom I cannot be looked upon in any other light than in that of a sheep. We souls, it is tru, rise, and advance considerably upon the earth; the soul of the oyster rises to a frog's, the latter to that of a stockfish; the spirit of a stock fish ascends into a goose, then into a sheep, then is elevated into an ass, or even into an ape—at last (nothing higher can be conceived) into a bush Hottentot. But such a long peripatetic climax only inflates a man until he makes the following reflection: We observe, among the animals of a class, among which, as among ourselves, there must be geniuses, good clear heads, and thorough blockheads—nothing but the last, or, at most, extremes. No class of animals is near enough to our visual membrane to prevent our confounding the middle tints and degrees of their value. And thus it will be with us, when a spirit, sitting in heaven, looks upon us all. On account of his remoteness, he will find it a difficult task (a vain one) to distinguish a real difference between Kant and his shaving mirrors of Kantites, between Goethe and his imitators; and the above mentioned spirit will scarcely, or not at all, know how to distinguish masters of faculties from dunces, professors' houses from mad houses—for little steps are entirely lost to the vision of one who stands upon a high step.

"'But this deprives a thinker of all pleasure and courage; and may I be hung, Siebenkas, if in such a state of affairs, I ever lay myself out to become properly celebrated, or give myself the trouble to pull down, or to build up, the most learned and acute system, or write anything longer than a letter.

"'Thine, not mine, L.

"'P. S.—I would that God would grant me a second life after this, and that I could occupy myself in the next world with realities; for this is really too hollow and too insipid, a wretched Nuremberg toy—only the sinking froth of a life—a leap through the ring of eternity—a rotten, ashy, apple of Sodom, the taste of which I cannot get out of my mouth, spit and splutter as I may. Oh!'"

THE TIGERS.

There is a company of Light Infantry in Boston called the "Tigers," a very appropriate name for all human beings who are learning to tear the bodies of their fellow men to pieces with bullets, bayonets, cutlasses, etc. These "Tigers" have been out to New York to air and show themselves. Their fellow *tigers* feasted and flattered them in great style out there in Gotham. And when they came home the same sort of human animals sympathized with them in Worcester, and also in Boston. Besides all the other glorious things that were said and done to welcome them home to Boston, on the 16th inst., Hon. R. C. Winthrop gave forth a toast which called out a representative of the Church *militant*. Read, "standing and uncovered," the following:

"Mr. Winthrop then gave—

"The Meeting House, the School House, and the Training Field, and those faithful pastors who officiate in the first and do not withhold their influence and cheering counsel from the others."

Rev. John Cotton Smith, the chaplain of the occasion, responded in a brief but eloquent speech. He said he joined heartily in the kind sympathies and greetings which had been expressed on this occasion. It gave him pleasure to bear his testimony in favor of the military organization. He had had opportunities recently to observe the volunteer militia, and he noticed nothing from which he should wish to withhold his favorable testimony as a minister of the gospel. It gratified him to hear that the citizen soldiers who have just returned from New York had acquitted themselves so creditably. He rejoiced in such an occasion as this, because it is a testimony to the necessity of the military organization, as being the very foundation of society. He believed that the religious and military organizations of the country have the same great end in view—the promotion of peace. A military organization is one of the surest means of warding off hostile invasion, while it is invaluable in preserving the domestic peace of the country. The speaker expressed in eloquent language the hope that we might never engage in battle with our mother country, England. Soon he hoped to learn that the great Atlantic telegraph had been laid and that those sublime words had been flashed across the ocean from old England to her daughter—"Glory to God in the highest," and that America had returned answer, "Peace on earth, good will towards men." He closed with the sentiment:

The Church and the Army—May the teachings of the one be ever practical consequences of the existence of the other—the promotion of peace on earth and good will towards men.

At the close of his remarks, Mr. Smith was greeted with three cheers and a "tiger."!!!

Here we have State and Church military organization and religious organization, artistic barbarism and pseudo Christianity, the gospel of war and the gospel of peace, all brim full of "Glory to God in the highest," and "Good will towards men."—What a conglomeration! Only think of it! "Be ye wise as serpents," and *ferocious as tigers!*—If such shows and such spouting did not systematically induct mankind into all the vices of the camp and all the horrors of the battle field, they would be farcically ludicrous. But as it is, they are lamentably abominable; especially when mixed up with and sanctified by anything pretending to be Christianity. "What concord hath Christ with Belial?"—*Practical Christian.*

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Botanic Medicine,
HIGH STREET, SALEM, OHIO.

AARON BRADFIELD & T. S. WILLIAMS.
NEW FIRM!
The above persons have this the 14th day of May, associated together and will carry on the
HAT AND CAP
business at the old stand immediately opposite the
BUTTER STORE.
under the style of
BRADFIELD & WILLIAMS.
Their stock is the largest and most complete in this market embracing every variety of
HATS AND CAPS,
which they will sell as Low if not LOWER than any in the country. Please call and examine their stock before purchasing elsewhere.
Hats Dressed and Shaped to the Head
by conformature, on the shortest notice.
☞ Remember the place, immediately opposite the Butter Store.
Those knowing themselves Indebted to Aaron Bradfield will please call and settle their accounts immediately.

VARIETY STORE.
FRESH ARRIVAL OF
NEW GOODS AND BARGAINS,
White and Colored Swiss spots, Gents Silk Linen and Fancy Handkerchiefs, Shirt Bosoms and Collars,
CORDED & SKELETON SKIRTS, RATTAN AND WRAPPED HOOPS,
Edging and Inserting, Ladies and Children's Handkerchiefs, Dress Collars, Combs of all varieties, Worsted and Stay binding, Shetland Wool, Moravian Working Cotton, Elastic Ribbon, Fancy Dress Buttons, White Brilliant, Childs Fancy Hose,
MOHAIR MITS, KID GLOVES,
Lace Veils, at a bargain, Elastic and Leather Belts, Mantha Ribbon, Galoon, Tidy Cotton, White and Colored Wadding, Beads of all Sizes, Fish Hooks and Lines, Cologne, Cornelian Sleeve Links, Pearl Studs, Shirt Studs, Breast Pins, Finger Rings, Ear Drops, Watch Hooks, Back Buttons,
French Paints and Forms.
Persons wishing to purchase things in our line will do well to give us a call, as our goods are offered at the lowest cash prices.
E. K. BARR. C. S. EVANS.
☞ Four doors west of Cheeseman & Wrights Hardware Store, Main Street, Salem, Ohio.

PITTSBURGH WATER CURE.
This institution for the Cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 10 miles West of the City at
HAYSVILLE STATION.
All kinds of disease successfully treated. For particulars Address either of the physicians, Box 1304 Pittsburgh, Pa.
S. FREASE, M. D.
H. FREASE, M. D.
MRS. C. P. FREASE, M. D.
April 13th 1856.

SPRING OF 1858.
J. & L. SCHILLING
Beg leave to announce the opening of their
First Large and Extensive Stock of
Spring and Summer Goods,
Which by a careful examination will be found much the LARGEST and CHEAPEST Stock ever offered in the SALEM MARKET, among which may be found DECIDEDLY GREAT BARGAINS in
BLACK AND FANCY DRESS SILKS,
Together with all the different Kinds and Styles of
FASHIONABLE DRESS GOODS
in the Market, at prices Defying Competition;
Shawls and Mantillas,
Of the Late Paris Styles as adopted by BRODIE of New York. EMBROIDERY and NEEDLE WORK in great variety.
WHITE GOODS
Of every description. KIDD GLOVES of a superior quality, together with a general Stock of Notions,
BONNETS AND BONNET RIBBONS
DRESS TRIMMINGS, BROWN AND BLEACHED SHEETINGS AND SHIRTINGS, PILLOW CASE COTTONS, MEN'S AND BOYS' PANTALOONERY, &C., &C., INCLUDING A GENERAL STOCK OF BOTH STAPLE AND FANCY DRY GOODS, CARPETS, WALL AND WINDOW PAPER, CHINA, GLASS, AND
Queensware, Groceries, &c., &c.
Thankful for the patronage heretofore so liberally extended us, we take the liberty to call your *earliest* attention to the above stock, feeling satisfied that it cannot fail to meet your entire approbation.
Yours, Respectfully,
J. & L. SCHILLING.
SALEM, April, 1858.

New Spring Goods.
CHEAPER THAN EVER BEFORE!!
Received a fresh supply of New Spring Goods at
SALEM EXCHANGE.
I am receiving every week and shall continue to receive
LATEST DESIGNS AND STYLES OF
NEW GOODS,
Suitable for the season. Persons desirous of obtaining Great Bargains, will do well to call and examine my stock before purchasing elsewhere, as prices are such that you
WILL BUY!!
I have an elegant assortment of
SUMMER CASSIMERES,
of every color, for Gentlemen's Suits, and will have them made up to order, as cheap as any in town. Also, a good assortment of
CLEVELAND MADE SHOES.
Just received a nice assortment of Embroideries which I am selling at very low prices.
I would invite the public to an examination of my stock—
DOMESTICS AND GROCERIES!
☞ Keep constantly on hand, BEST FAMILY FLOUR. Wanted to buy for CASH, Eggs, Butter, Sheep Pelts, and Dried Apples.
JACOB HEATON.
Salem, April, 1858.

BROADWAY
WHOLESALE AND RETAIL
CLOTHING AND
CLOTH HOUSE.
In store the largest assortment, BEST MADE and Cheapest Stock of
MEN AND BOYS' CLOTHING
to be found in the country. Also: A very large stock of Piece Goods (bought of the Manufacturers,) comprising every variety of Material adapted to the Season for Men and Boy's wear, which will be sold by the piece or yard or made to order in a style
NOT TO BE EXCELLED
by any other establishment in the country.
Gents Furnishing Goods of every description at low prices.
☞ Goods received from the East Monthly.
STREET & CO.
Broadway, Salem, June 1858.
HUNT AND WEBSTERS SEWING MACHINES FOR SALE.

Hardware and Lamp Store!
The undersigned respectfully informs his old customers and all new ones who may give him a call that he has returned from the East with a large and well selected stock of HARDWARE and CUTLERY which will be sold on as reasonable terms as can be bought in this section of country, consisting in part of
TABLE KNIVES AND FORKS.
Shoe, Carving, and Pocket Knives of all kinds and descriptions, Sheep Shears, Scissors, Razors, Spoons, &c., &c.
SHOE KITTS AND FINDINGS!!!
Hatchets, Axes, Carpenters' Tools of all kinds and descriptions; Coffee Mills, Rat and Mouse Traps, Butts, Hinges,
LATCHES, LOCKS, AND SCREWS!!
Nails, Brads, Stair Rods, Snuffers, Shot Belts, Shot Pouches, Pins, Needles, Gimblets, Wood Saws, Hand Saws,
Agricultural Implements!!
Shovels, Hoes, Spades, Forks, Shoe, Tooth, Hair, Cloth, Dust, Paint, Scrub, Shaving, and Stove Brushes, and all goods usually found in a Hardware Store.
SHOENBERGER'S NAILS,
By the Pound or Keg.
Britania Tea Pots, Cups and Ladles, Fluid and Oil LAMPS!!
TOYS of all kinds, for children. BIRD CAGES of beautiful finish, style and variety. A share of public patronage is respectfully solicited. Country produce and old copper taken in exchange, at his new store room, South side Main street, opposite Jacob Heaton's store.
DANIEL WALTON.
SALEM, April 17, 1858.

HANDSOME BUILDING
SITES IN SALEM, OHIO.
I am now prepared to sell those DESIRABLE LOTS, on Lisbon Street, opposite the dwellings of Messrs. Wright, Jones, Hillman, &c., &c. Enquire of John Deming, or the subscriber.
BENJAMIN BOWN.
I offer, also, for sale the Farm whereon I now reside; being 130 Acres, well improved, well watered and in good condition, 2½ miles South of Salem, on the Lisbon Road.
Aug. 22. tf BENJAMIN BOWN

The Celebrated Steel Pens, No. 708,
Manufactured by Joseph Gillott, for sale wholesale and retail, by
J. M'MILLAN.
Salem, .24, 1857.